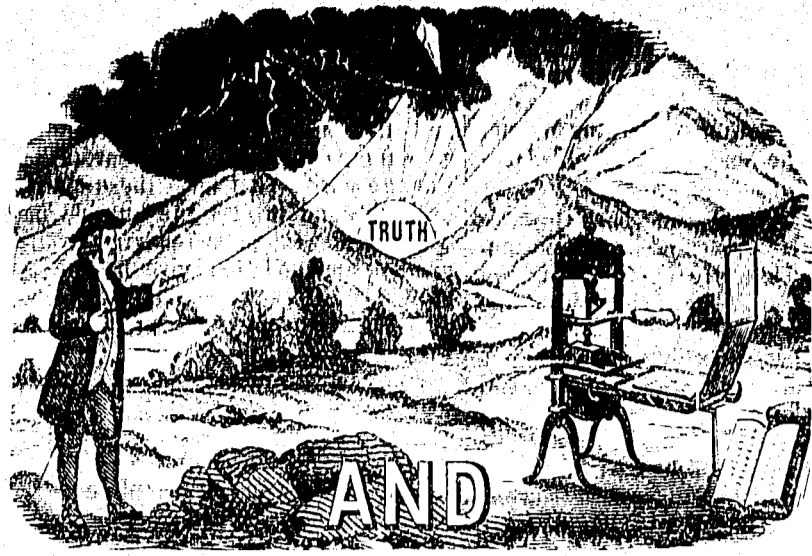


Mind



Matter

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SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

Public Circle, January 20, M. S. 34.

REV. JOHN SIMONS,
(St. Philip's Church, Charleston, S. C.)

GOOD EVENING, SIR:—War is always to be deplored. Nevertheless, under the present condition of affairs, there is a war going on in spirit life, and battles are being fought, compared to which your mortal battles are as child's play; and our ammunition for this fight is gathered from the thoughts and emanations thrown off from the brains of liberal mortals. The more ammunition of this kind that is supplied to us spirits, the sooner we will be able to free spirits and mortals from the curse of superstition. Strange language this, from one who prided himself on being one of the vicars of Christ on earth. But in order to gain spirit happiness, frank admissions will have to be made by every spirit that has taught error for truth. There is a mighty band of Christian spirits who are now trying to uphold that superstition upon this mortal plane, and their motive for so doing is all embraced in one word—power. They cannot surrender their hold upon men. They wish to use them in order to satisfy their ambition. Such, sir, are the spirit band that personate Jesus Christ, and attempt to palm off upon you mortals, pictures picked up promiscuously from engravings and paintings. Stand firm, and you will soon see one of the greatest spirit retreats that was ever known. The days of myths are few, spiritually speaking, but they must be fought out, and fought out valiantly, because of the deep hold that they have upon bigoted and ignorant minds. Oh! for the power to undo that which I honestly did. Religion of no kind can ever bring happiness for the spirit. It can only retard progress. There are two principles that go hand in hand, and which are the basis of all truth—acting as the saviours of man, and which give him a free redemption. They are reason and morality. With the hope that these twin angels will take such deep hold of the minds of all spirits and men, I thank you for giving me this chance to testify in the interest of truth. I passed to the spirit life in 1814, at Charleston, South Carolina, where I was known as the rector of St. Philip's, and my name was John Simons.

[We can find no biographical reference to such a person as this spirit claims to be, but have no doubt whatever that the communication is authentic. As will be seen, the next spirit alluded to him as an Episcopalian clergyman. We presume the records of that church will show that such a clergyman, did live and teach Christianity for truth, at or about the time he states, at Charleston, S. C. The importance of such testimony as this, to the utter falsity of the Christian religion, cannot be overestimated, and unless it can be successfully impeached, it is useless for any Christian clergyman or Christian believer to insist upon the truth of that disastrous delusion. The assurance that we have made no mistake in our estimate of the true character of the Jesus Christ and Virgin Mary manifestations at Terre Haute, Indiana, is as gratifying to us as it is important to the cause of truth. This spirit may rest assured we will stand firm, and the grand spirit retreat of which he speaks is inevitable. At any rate, we will not retreat a single inch. We have enlisted for the war, and whether it is a question of years, or a question of eternity, it will be fought out with equal perseverance to the end. The human mind must and shall be free, cost what it may in time and effort and pecuniary resources. Religion, so called, has been, is, and ever will be the enemy of truth and mental freedom, and must give place to reason and morality. We would be greatly obliged for any information concerning the Rev. John Simons, of St. Philip's Church, Charleston, S. C., 1814.—Ed.]

REV. ANDREW FULLER,
(Baptist Clergyman, England.)

GOOD EVENING, SIR:—I agree with all the preceding speaker has said, and I come here to-night to help to overthrow that which I taught when here in mortal form. Whilst the preceding speaker was an Episcopalian, I was a Baptist clergyman. Without exception, no man ever entered more enthusiastically into the cause of Christ than myself. But I have not found that peace and happiness that is promised to the followers of Jesus. Neither have I found that there is any hope from waiting for the great judgment day. I would say to all spirits and mortals that these mistakes must be rectified; and if you will not hear and heed the voice of those "that come from the dead," but who, in fact, are more active than you mortals—if you will not hear them, you will find yourselves in the condition of Dives of the Scriptures; in other words—in a hell of remorse. Oh, sir, I wish that I had the eloquence of the most eloquent man that ever lived, to win men's souls back from that which I taught as truth. Oh, sir, how I regret the many foolish hours I have spent in trying to make the Scriptures agree; and oh, how sad I feel when I see the plight into which, spiritually, I led my flock. I was a poor shepherd, indeed; and I am sad to think that I was called by many the Franklin of theology. I am simply nothing but the victim of a delusion; and I come back here with prayers, and the most

ardent hope to lead people into the path of reason and morality; and also to show them the truth as it exists in spirit life. You need hope for no God to wipe your tears away; no Jesus to plead for you; and no New Jerusalem to enter, until you have atoned for every mortal misdeed, and until you have done what you could to right all whom you have injured. Then, and then only, can you hope to enter the mansions of bliss. Your saviour lies within yourselves, and the nearer you approximate to a truthful and charitable life, the nearer you approach to the throne of eternal truth. I died, as the term is, or passed to spirit life, in Northamptonshire, England, in 1815; and my name was Andrew Fuller.

[We take the following biographical sketch of Andrew Fuller from McClintock and Strong's Ecclesiastical Cyclopedia:

Andrew Fuller, perhaps the most eminent and influential of Baptist theologians, was born in 1754, at Wicken, Cambridgeshire, England. His opportunities for education were scanty, and his subsequent attainments as a theologian resulted from the activity of a mind naturally vigorous working earnestly on no very ample material. He was baptized in 1770, began preaching in 1771, and in 1775 became pastor of a church in Solihull. His doctrinal system at this time was unsettled. The prevailing type of opinion at that time, among the Baptists, was an exorbitant Calvinism, verging to an Antinomian and fatalistic extreme. It was deemed necessary to a consistent orthodoxy, for a preacher to avoid offering freely to all men the invitation of the Gospel. Dr. Gill was the standard of doctrinal soundness. Fuller states that Gill and Bunyan were authors to whom he was much indebted. He gradually found that they did not agree, and still more was he impressed with the practical difference between the accepted teaching and the New Testament. In 1776 he became acquainted with Messrs. Hyland and Sutcliffe, names to be afterwards honorably associated with his in the foreign missionary work. The works of the New England theologians, particularly Edwards and Bellamy, confirmed him in the views to which he had been tending. The change in the spirit of his preaching awakened violent opposition. His congregation, however, increased, and the effects of his doctrine confirmed his faith in it. In 1782 he removed to Kettering, (Northamptonshire), which was the scene of his labors to the close of his life. Here, in 1784, he gave deliberate expression to his views in the treatise, 'The Gospel worthy of all Acceptation.' In the same year he concerted with his friend Sutcliffe a meeting for united prayer for the revival of religion and the conversion of the world—the origin of the 'Monthly Concert.' Out of these councils grew the missionary movement under the leadership of Carey, in which, as secretary of the Baptist Missionary Society, Mr. Fuller bore a laborious and responsible part. In 1793 appeared his celebrated treatise, 'The Calvinistic and Socinian systems compared.' Princeton College, in 1795, and Yale in 1805, conferred upon him the degree of D. D., which he modestly declined. He died in 1815. His other works are, 'The Gospel its own Witness,' (1800); 'Dialogues, Essays and Letters,' 'Exposition of Genesis,' 'The Great Question answered,' 'Strictures on Sandemanianism,' (1809); 'Sermons on various Subjects,' 'Exposition of the Revelation,' and 'Letters on Communion.' His writings are marked by solid force of reasoning, plainness and simplicity of statement, and an ingenuous candor. In reference to his unaffected style, he has been called 'the Franklin of Theology.' Without the opportunity to become a critical student of the Scriptures, he is a better Biblical theologian than many whose scholarship he could not aspire to."

It was the spirit of this devout, earnest and influential Baptist clergyman that returns, after being in spirit life 67 years, to the earth to testify to the terrible theological mistakes of his mortal life. We defy any one to successfully dispute the authenticity of that terrible and unanswerable arraignment of the Christian religion. The medium knew nothing whatever of the history of the Rev. Andrew Fuller, nor did we, and yet how characteristic and consistent is the communication, with the recorded account of the theological views and labors of this sincere, good and earnest lover of his fellow-men. With what pathetic eloquence he portrays through the lips of this uninformed medium, the poignancy of his regret at the wasted time he devoted to trying to reconcile the Christian Scriptures with themselves. Would to God that the Christian clergy who now lord it so haughtily over their psychologized and deluded dupes, could be made to realize the atonement in the way of remorse of conscience they will some time have to undergo for their theological teachings, when they realize, as does the spirit of Andrew Fuller, the foolishness and erroneousness of their faith and doctrines. To this they will have to come, or the testimony of Spirit Andrew Fuller is not true. That he is as sincere and honest as a spirit as he was as a mortal, is certain, but this the wilfully blind Christian leaders of the blind cannot be made to understand. So much the worse for them. In kindness to them, as well as in the deepest sympathy for all who are still in spiritual darkness, we are glad to give our time and strength to opening the way for these important spirit testimonies. Come on, dear brethren in spirit life, the truth will yet prevail, and with you we will rejoice in the universal light of mental freedom and true knowledge.—Ed.]

DR. JOHN HASLAM,
(An English Physician.)

SIR:—I am thinking more about what I am to say than about being polite. All my life, or rather from the time of reaching manhood, I devoted my time to the study of insanity; and it is my opinion that if Spiritualism had been allowed to work through its magnetic leaders, and by the use of silk, a great deal of insanity could have been obviated or remedied. For the obsessing spirits, in almost every case, as I have observed their work since becoming a spirit, make their attack upon the base of the brain; and if that part was protected by oiled silk, I think that a great many cases might be partially or entirely cured. One of the principal causes of insanity comes from over-direction of effort—that is, from making one subject a specialty, and driving up all the energies to the highest pitch, to accomplish that one object, without affording the brain any rest or relaxation. Other cases of insanity are produced from becoming over zealous or enthusiastic in relation to one idea. When incipient insanity sets in, rest, under good magnetic treatment, will do more to restore an equilibrium than any thing I know of. One of my principal reasons for coming here to-night is to say that I have been very much interested in the case of the man Guiteau, and after watching him, as a spirit, I have come to this conclusion, that he was laboring under great excitement when he committed his murderous deed; but insane he was not. All men labor under excitement when they are performing some delicate or dangerous operation. Therefore, there is no safety for human life, if you allow a man to go clear under the plea of excitement. That this man, Guiteau, is a medium for spirit influence, I have not the slightest doubt; and any man who forms in his own mind a purpose to commit a deed that is dangerous to society, will always draw to himself a class of spirits that are ready to support him in his intention. The remedy for these things can never be found in medicine; but it can be found in the will of powerful spirit guides operating through developed magnetic mediums, and by protecting the obsessed one from indulging in that for which he has a passion. I have made my views here as clear as it has been possible for me to do. I am now more interested in the cure of the insane sick in spirit life than I am in those in the body; and than I am in fighting over this theological nonsense. I passed to spirit life in 1844, in London, England, and my name was John Haslam, M. D.

[We take the following concerning Dr. Haslam, from the American Cyclopedia:

"John Haslam, a British physician, born in Edinburgh in 1761, died in London in July, 1844. He was educated at Cambridge, and studied medicine in London, where he became intimate with John and William Hunter. He was for many years apothecary to the Bethlehem Hospital, afterwards resided several years in Edinburgh, and returning to London, soon attained a large practice there. In 1827 and 1828, he delivered courses of lectures on the intellectual composition of man. His works are: 'Observation on Insanity,' (1798); 'Illustrations of Madness,' (1810); 'Considerations on the Moral Management of Insane Persons,' (1817); 'Medical Jurisprudence as it relates to Insanity, according to the Law of England,' (1818); 'A Letter to the Governors of Bethlehem Hospital,' (1818); 'Essay on Sound Mind,' (1819); and 'Lectures on the Intellectual Composition of Man,' (1827-28)."

Seldom indeed, have we received from spirit life a communication of greater importance than is this one from the spirit of Dr. Haslam. It is needless for us to assure the reader that neither the medium nor ourself ever heard the name of Dr. Haslam mentioned in any connection whatever. So satisfied are we of the authenticity and importance of this communication that we intend to put it in the form of a circular, together with a statement of the circumstances under which it was received, and will send a copy of it to every prominent officer of every insane hospital in the United States, and in foreign countries, so far as we can ascertain them. We would like to send similar circulars of the communication of the Rev. John Simons to all the Episcopal clergymen in the country; and still another circular of the communication of the Rev. Andrew Fuller to every Baptist minister; but we cannot afford the great expense and trouble. If any friend or friends will aid us to do it, we will see that it is done. In this way, if in no other, the truth can be made to reach those for whom it was especially intended. This spirit, manifestly, has intelligently studied the case of Guiteau, and his conclusions are fully sustained by the evidence in the case. But the importance of the general suggestions of the communication are the great feature of it. He enunciates a great truth when he says medicine affords no remedy for insanity. That truth must be known, and shall be known, if in our power to spread it before the world. God bless you, Dr. Haslam—in the name of suffering humanity, we say God bless you. Your spirit counsels shall not go unheeded.—Ed.]

ANDREAS OSIANDER,
(A German Theologian.)

GOOD EVENING, MYNHEER:—You will have to go back a little with me in time—to about 1550. I was one of those ardent, but I may say, pig-headed arguers in the Reformation; and I fight altogether during my life about a thing that

is a great humbug; that is, sanctification. And when I got into what they call spirit life, I found it not. I found more *devilment* than anything else. Now, I don't think the followers of Luther, or those who followed me for a time, would pride themselves upon the heavenly home over here in the spirit. The fighting, and contention, and shirking of facts, that I passed through for one hundred and fifty years, was such that I got so tired that I thought I would lay down and let sanctification take a rest. Now, I want to say, as a spirit, that all this nonsense is kept up by being continually added to, every day, by the fools that these priests and ministers send over to the heavenly Canaan, and it ends by raising Cain generally. But I tell you, I was terribly in earnest when here. If I had done any good by it, I should be happy; but I did nothing. All my mortal actions can be summed up in one sentence—a wasted life. And I want to caution others, and tell them that their safety—their heaven—lies not in Lutheranism, nor in any other *ism*, unless it is rationalism; and that must have good sense to back it and good deeds to uphold it. That is the only religion that I know of, and it took me one hundred and fifty years to get out of that I was in, and into this one that I am now in. But since that time, I have been employed as a controlling spirit with that class of people whose minds have been tinged with infidelity; and I do all I can, mynheer, to stir them up and make them greater infidels still. It gives me satisfaction to do so, for having been such a fool when I was here a mortal. My name was Andreas Osiander. There was a kind of *ism* called after me. It was the Osiandrian doctrine.

[We take the following account of Osiander from McClintock and Strong's Cyclopedia of Ecclesiastical Literature:

"Andreas Osiander, a distinguished German theologian of the Reformation period, and a disciple of Luther, was born at Gunzenhausen, in Bavaria, Dec. 19th, 1498. His father was a blacksmith, called Hoesmann, out of which name his son, after the fashion of his time, manufactured the classic sounding name of Osiander. Andreas studied successively at Leipsic, Altdorf, and Ingolstadt, and acquired great proficiency in the dead languages, mathematics, and even in medicine. After completing his studies, he was made teacher of theology in an Augustinian convent at Nuremberg, but, in 1522, accepted the principles of the Reformation, and became an evangelical preacher in one of the churches of that city. He labored with marked success for the Reformation, frequently defending it in public conferences against the Roman Catholic clergy. His eloquence gained him great reputation, and he was soon looked upon as one of the principal followers of Luther. Gieseler speaks of Osiander as at this time, 'the highly endowed Reformer of Nuremberg.' In 1526, he was sent to the conference of Marburg, whose object was to reconcile the Lutheran and Swiss theologians, principally on the doctrine of the Eucharist. Osiander seems to have sided on that point most consistently with Luther against Zwingle, but on the doctrine of justification he held some peculiar views, yet they did not differ enough from those of the Lutherans to make him break from them. In 1530, he was one of the Protestant theologians who appeared before the Diet of Augsburg to advocate the cause of the Reformation. He took an active part in the proceedings, which resulted in the drawing up of the Confession of Augsburg. In 1546 he attended at the conference in Smalcald. But on the publication of the Interim (May 15, 1548), Osiander felt that he could no longer stay at Nuremberg, and he retired after twenty-seven years of successful Reformatory labors there, in 1549, to the court of Duke Albert of Prussia, who had formerly been much pleased with his preaching. It is said that he expected to be called to England, but that Cranmer refrained from inviting him on account of his combative tendencies. Albert, however, offered him the professorship of Theology in the newly organized University of Konigsberg. Osiander accepted this position, as it allowed him full scope for the spread of his doctrinal views. These were somewhat peculiar, and differed from those of the other Reformers, particularly on the question of justification. In opposition to the external view of justification by faith alone, as they taught it, Osiander insisted that 'faith is the medium of the indwelling Christ in the human soul.' This form of statement he proved from Luther's writings was authorized, but he used it, in distinction from Luther, to describe living faith as appropriating Christ, and thus developed the view in a mode akin to that of the German mystics of the 14th century. The principal fault in Osiander's doctrine was, especially, the unwarrantable stress he laid upon his peculiar shape of the dogma, constituting justification and redemption as only *one act*.

"As Osiander considered justification it is evidently not to be understood as a judicial act of God, as it was held by the Reformers, who all adopted on this point the theory of Anselm, but as something subjective, as a communication of an inner justice operating directly on the conscience. This doctrine was never violently attacked by the Lutherans, though they were opposed to it, so long as Luther's magnanimous spirit was able to restrain in the New Church all controversies which did not seem to him to be indispensable for preserving the purity of truths leading to salvation. While at Nuremberg, Osi-

under therefore escaped violent opposition, but when established at Konigsburg, so much further removed from the personal influence of his own devoted friends, and the great reformer himself no longer on earth to stay the strife, the jealousy of competitors, the newness of Osiander's views, joined to a certain freedom—much removed, however, from immorality—of manners, created many enemies and involved him in bitter controversies, which commenced with his first disputations *De lege et Evangelio*, (1549) *De Justificatione* (1550). The strife was for a while subdued by the authorities, who favored Osiander and exiled his opponents, but broke out with renewed violence when he published in Latin and in German his Confession. Osiander by his publication simply inflamed the strife because he here treated his opponents with arrogance and harshness.

[If there were no other proof of the truth of spirit life and spirit return to earth, than that single communication, it would of itself amply suffice to establish those grand natural facts. Neither the medium nor ourselves heard the name of this spirit mentioned, until it was given through the lips of the medium. It is rarely indeed that any spirit has given more absolute identity of his or her individuality than this "pig-headed" old German Reformer. It will be observed that the spirit speaks of his life fight with the followers of Luther, in regard to what he designates as the humbug of sanctification, while his biographers speak of his special doctrines regarding the Lutheran dogma of justification. If sanctification and justification, in Christian theology, are not analogous or identical in meaning, then we venture to say, on the strength of the communication, that it was in regard to sanctification, rather than in regard to justification that Osiander differed from Luther and his followers. This spirit testifies that for one hundred and fifty years he wasted his precious time in contention about a dogma that was founded on no facts whatever. But the most important and suggestive feature of this communication is this sentence, "Now, I want to say, as a spirit, that all of this nonsense (meaning theological quibbles) is kept up (in spirit life) by being continually added to, every day, by the fools that these priests and ministers send over to the heavenly Canaan, and which ends by raising Cain generally." Who will not say that that theology has been, is, and ever will be, if continued, an unmitigated curse to humanity, both as mortals and spirits? How long is this crying evil to be allowed to continue? Only so long as mankind can be kept in ignorance of the fact that spirits can and do return, after what is called death, to make known their realizations of the spirit state of human existence. This spirit since discovering his wasted efforts has no doubt been making good use of his time, and such opportunities as have come in his way to sow the seeds of what he calls infidelity. Who knows how far Voltaire, D'Holback, Volney, Rousseau, Paine and other leading free thinkers, have felt the spirit influence of Osiander in their sturdy and destructive opposition to all forms of theology and priestcraft.—Ed.]

MANUEL PALEOLOGOS. (Emperor of the East.)

I SALUTE YOU, SIR.—You never know what life is until you are dead, or what is called dead. To think of all the years that have been wasted by too strictly following the so-called, sacred books; and that all these difficulties that you now suffer under, could have been avoided by leaving priests and ministers of whatever religions on one side, and simply consulting the spirits. But in my day it was witchcraft, obsession, damnation, to have anything to do with the true instructors of man—the spirits—for no man can give you information about a country he has never seen, and about which he knows nothing. But those who have been there and come back, and report what they have seen, can do so, and by duly weighing those reports you can gain correct knowledge. In our knowledge of spirit life we must be governed by the same principles that govern our knowledge of mortal affairs. We must use discrimination. If spirits certify to that which is true, and it proves on investigation that it is the truth, then you have a right to accept it, but accept no merely hear-say evidence. Take rational common sense views of what the spirits say. There are millions of liars and deceivers abroad, both in the spirit and mortal life, and the only way to test them is by the test of reason. If two ambassadors appeared at my court, and one made a statement that was positively at variance with the statement of the other, I accepted what was reasonable in both their statements; for I learned when here that no two people can see things exactly alike. To administer justice where ignorance reigns is one of the worst fates that can fall upon the shoulders of any man; for whether his judgment is right or wrong, he is condemned in either case. About the year 1457, I was acting as emperor of what was then termed the East, but of what might now be termed the eastern wing of Catholicism—namely the Greek Church, as it afterwards became; and acting in that capacity, I find, in spirit life, men who, in all the centuries that have since transpired, are just as ready to play the flatterer to power—just as ready to deceive the ignorant—and just as ready to take advantage of the weak, as when they were in mortal forms. I have found that all religions have one common centre, and that centre is the Sun (not the Son) and that all religions have been mistified or converted into systems of mysticism having the Sun as the foundation. The priests have, in all ages and generations, fed fat on the superstition they fostered among their people: It was well known, in my day, by every intelligent man, that the only way to hold the balance of power, was to interpolate, destroy or reconstruct the writings that preceded them, to suit themselves; and the scribes were very busy in that work. There is no one thing that Christians fear more to-day than investigation; because the masses of the people have become more enlightened. Nothing that is honest and true fears investigation; and when the investigators turn to the books, they become so befogged by the commentators upon them, that they cannot for a long time arrive anywhere near the truth. There is one thing that can help you to arrive at truth very soon, and that is to investigate the communicating spirits. You will then find that their hopes of finding happiness in following certain religious tenets are built upon a foundation of sand. And, if you are not wise, or do not become so from their teachings you will certainly have to suffer for a long period of time; for nothing is worse than to enter the spirit life psychologized by the teachings of these lying deceivers.

Beware of it as the worst endowment for the spirit life. I will spell my name, Manuel Paleologos.

[We translate the following concerning Manuel from the French of the Nouvelle Biographie Generale.—Ed.]

"Manuel II. (Paleologos) was born towards 1350, died in 1425. He was emperor of Constantinople from 1391 to 1425. He was the second son of John VI. Paleologos. The ancient Byzantine Empire, destroyed by the Latins, had arisen only in appearance, and was nothing more than a principality, great only as to its past history, and threatened with early ruin. Amurat took possession of Adrianople, in 1361, and from that time the fate of Constantinople was decided. John VI made desperate appeals to the western powers, and went twice to Italy in the hope of extorting aid from the pope. At Rome he obtained only promises, and more unfortunate still, at Venice, he was arrested for debt. He hastened to inform his eldest son Andronica, who governed Constantinople, of his disagreeable plight. This prince did not take any trouble to obtain the release of his father. Manuel, then ruler of Thessalonica, showed himself more devoted, collected the required sum, went to Venice, and set his father at liberty. The emperor recompensed him for his conduct by associating him in the supreme power (1373) to the prejudice of Andronica. While John Paleologos, abandoned by the Latins humbled himself before Amurat, and acknowledged himself his vassal, Manuel conceived the idea of making war on his own account against the Turks, then engaged in war with the Servians. This rash enterprise had a sudden ending. Menaced in Thessalonica by Khair ed Din Pacha, Manuel fled towards Constantinople, and demanded an asylum of his father, who fearing the anger of Amurat, dared not receive him. The unhappy prince then fled towards Lesbos, hoping to find protection at the court of Gasteluzzi, the Latin prince of the isle. But there he received a harsh refusal. Then, taking a bold course, he went to Broussa, presented himself before the Sultan, and confessing his fault, asked for pardon. Amurat granted it and sent him to Constantinople. The Sultan perished in the battle of Kossovo in 1389. His son Bajazet allied himself with Andronica, and both, in accord with the Genoese of Pera combined against John and Manuel. Some months after an agreement was made between the three Byzantine princes, by which John and Manuel were to reign over Constantinople and its environs, while Andronica should hold as fief of the crown, the cities and districts of Selymbria, Heraclea, Rodosto, Danias and Panidas, in the Propontus, and the city of Thessalonica. As a guarantee of this agreement, Manuel was sent as hostage to Bajazet; he assisted in that capacity at the siege of Philadelphia, and contributed by his courage to subject, the last remains of the Greek power in Asia, to the Turks. The Byzantine Empire was hardly more than a name, when Manuel succeeded his father in 1391. Fearing that his brother would take advantage of his absence to seize the crown, he escaped from Nice, and went in haste to Constantinople. The Sultan, rendered furious, besieged that city, and swore that he would not retire before he had captured or killed the emperor. In this extremity Manuel invoked the help of the western powers, who responded favorably to his appeal. An army composed of Hungarians, Germans and French, and commanded by the flower of the European nobility, appeared on the Turkish frontiers. The battle of Nicopolis, 1396, in which the crusaders were completely beaten, seemed to lead to the fall of Constantinople; but the desperate resistance of its inhabitants, and the terrible diversion of Timour, postponed for half a century longer the inevitable catastrophe. After a siege of nearly six years, it was agreed between the belligerents that John, son of Andronica, should govern Constantinople, and that the emperor should reserve to himself the Peloponnesus. He indeed went into that province, and from there he went to Italy, France and Germany, imploring help that he did not obtain, and receiving honors which, in his situation seemed a derision. A new crisis recalled him to Constantinople. This city was one-half subject to the Turks. There were already there three mosques and a numerous Mussulman population, who enjoyed the free exercise of their religion. Bajazet exacted the establishment of a fourth mosque and of a mekhene, (court of justice), in which a Turkish Kadi, would administer justice in the name of the Sultan. He placed a numerous colony of Turks at Kiniki, in the immediate neighborhood of Constantinople, and paid a tribute of 10,000 ducats. At the same time he invaded Greece, then governed by Latin princes, among whom were the Dukes of Delphos and Athens. In this extreme peril, Constantinople was saved by the invasion of Timour, in Asia Minor. The Tartars annihilated the Turkish army at Angora in 1402, Bajazet was taken prisoner by the conqueror, soon died. Timour then directed his operations against the extreme Orient leaving the sons of the Sultan to dispute for the almost ruined provinces of the Turkish empire. Manuel skillfully discerned which of the sons of Bajazet was the more capable, and by pronouncing in his favor, he made the balance incline in his own interest. Mohammed, the favored prince showed his gratitude. He restored to the emperor several places in Pontus-Euxinus, Thessalonica and its territory, and several districts of the Peloponnesus. The latter part of the reign of Manuel was peaceable. In order to obtain help from the western princes, he showed himself favorable to a reunion of the two churches, and sent ambassadors to the Council. But he did not sincerely desire this reunion, to which his subjects were opposed. The duplicity of the Greek government, on this point, was one of the causes of the fall of the empire. Manuel died at the age of sixty-seven years: John VII, his son, succeeded him."

[It is the spirit of this Greek Catholic Christian emperor who comes back after four hundred and fifty years to say that priestly and ministerial spirits are as much devoted to their work of deceiving the ignorant, flattering those whose influence they seek, and taking advantage of the weak as when in earth life all those centuries ago. This spirit tells us plainly and truthfully, that knowledge of the spirit life can only be imparted by returning spirits, and that to obtain it from them, it is necessary to test the communications they give by the plainest common sense and soundest reason. We cannot sufficiently impress upon the minds of Spiritualists, the wise and useful counsels of this most intelligent and thoroughly informed spirit ambassador. If greater wisdom has ever come from spirit life than is contained in the suggestions of Manuel Paleologos, we have failed to

note it. It really seems as if the dawn of the day of a new and grander dispensation of truth than ever before came to earth has already come. Did space and time permit we would be tempted to write an essay to emphasize the important teachings of this one spirit. God bless these spirit workers; God bless and protect the humble man through which such wisdom is rendered available to humanity; and oh! God, give us the strength to promulgate it as we should, and as we so earnestly desire to do, is the prayer of the writer.—Ed.]

ELIZA FRACE.

(Paterson, New Jersey.)

I don't know you. What place is this? (She was told it was a spiritual seance, and she was controlling a medium. She replied,) I don't know anything about it. I died at Paterson, N. J. in 1878. I was brought up a Methodist, and lived and died one. I expected to go to heaven. I went away very weak. I have never known a thing since until now. I have been asleep. I seem to have fallen here to-night. But, the meaning of this I do not know. This is not the resurrection day, is it? (She was told it certainly was for herself. She continued.) Well, I want to know how to proceed. My name was Eliza Frace.

[This spirit was advised according to the light afforded by Modern Spiritualism. She listened attentively, intelligently, and hopefully, and left the control with confidence of a happy spirit future. We cannot express the gratification it affords us to have it in our power to dispel the clouds of darkness and doubts that envelop these victims of religious delusion, and send them forth to enjoy the sunlight of eternal truth and happiness.—Ed.]

JONATHAN LEADLEY.

(Mount Morris, Genesee Co., Mich.)

WELL, GOOD EVENING, SIR—Well, I was a good Methodist brother, but still I ain't been asleep yet. Maybe I lived too old to go asleep. Eighty-one years or so was the length of my earthly pilgrimage, and I'm a real tough old individual yet. Well, you know, after a man's dead, everybody finds out how good he was. When living he was not near so good. Well, it is said that "those who die in the Lord will be blessed," and another hymn says "Asleep in Jesus' blessed arms;" but I am sorry to say I was deceived. But I helped to deceive myself, and I might have known better if I had minded. But still there is something about Methodism that makes you feel good. It is a religion that makes you sweat, and therefore I liked it. But I do not propose to do much sweating over here. I propose to keep cool and try and unlearn all this folly about getting saved; and I want to caution every one from thinking they can be saved through belief. That is not the kind of coin that passes current across the counters in the spirit world. I find a good many saying to me: "Brother Jonathan, I was named after you. Uncle Jonathan and cousin Jonathan, we have been over here a great while, but the principal redemption we have found is in redeeming yourself. And who do you think are the teachers who know the most about spirit life? Why the children who died before they got tainted with orthodoxy—they are the ones that have done much to save me, and I am now in what you might call a flourishing, if not in a happy condition. I now think I have placed my infirmities long enough on this man and so I think I will withdraw. My name is Jonathan Leadley, Mount Morris, Genesee Co., Mich."

[How significant is the suggestion of this spirit that children who have escaped the taint and poison of orthodoxy, are the saviors of those who, like Jonathan Leadley, were sent to spirit life under a blind religious delusion that he would be saved by the merits of an imaginary or mythical Saviour.—Ed.]

Materialization and Physical Manifestations Through The Mediumship of Mrs. Elsie Reynolds And Mr. Henry Crindle.

EVERETT HALL, Fulton St., Brooklyn, N. Y.
Friday evening, January 20th, 1882.

Quite a large number of ladies and gentlemen were assembled at the hour for the commencement of the seance. A committee of two gentlemen were appointed by the audience to bear witness that everything was fairly conducted, and they examined the platform and cabinet thoroughly. Within the cabinet was a wooden upright standard with iron rings in it. The medium's wrists were tied together with strips of muslin and firmly attached to an iron ring, the ends of the strips being sewed together. His neck also encircled with a strip and sewed, and tied to another ring, so that he could not move either head or hands. While in this position, a small mouth-organ placed upon his knee and the curtain drawn, was heard to sound and was afterwards thrown out of the cabinet. A ring obtained from one of the gentlemen in the audience and placed in the mouth of the medium, was afterwards found on the little finger of the medium. A handkerchief obtained from one of the gentlemen was tied by the spirits in six knots and placed in the medium's mouth. An iron ring transferred from the top of the medium's head to his arm: a tin pail placed in the cabinet, placed over his head. One of the committee, a gentleman named Everest, was requested to go inside the cabinet and sit, placing both hands upon the medium's knees, so that he could not move without his knowledge, the tin pail and shawl were placed upon Mr. Everest's head. While in this position, the tambourine was sounded, and bells, and a piece of paper that was placed in the tambourine was found covered with pencil scratches. After this a pair of scissors were placed within the cabinet and the ligatures confining him were cut by the request of persons in the audience, first at the neck and then at the wrists. The medium then had his hands tied in front of him with a long cord by the committee who lashed him to his chair by the legs so that he could not move, (sitting within the cabinet.) The curtains were drawn and in about two seconds they were withdrawn, and the medium's coat was found upon the floor while he sat in his shirt-sleeves. The curtain was again drawn, and when withdrawn the coat was found to have been replaced upon the medium's person; after this the tin pail was placed by the spirits over the medium's head and the iron ring upon his back. The curtain again was drawn; upon its withdrawal a heavy wooden stool was found upon one arm and the tin pail and iron ring on the other. These manifestations were effected in an incredibly short

space of time. Upon examination by Mr. Everest and Mr. Bartlett the two gentlemen who were the committee, the rope which confined the medium, was found with the knots in the same condition as when he was put in the cabinet, the rope being so tightly drawn as to be imbedded in the flesh. Next a wire cage was placed over the medium's head coming well down over the body and one upon each arm, making it impossible to move; these cages were securely fastened with strips of muslin with the ends sewed together after being tied. In this state while sitting within the cabinet, and the curtain drawn, the guitar was played, the tambourine and bells sounded and thrown out of the cabinet, and the iron ring taken from the medium's head and tightly wedged up between the wire and the medium's breast. Mr. Crindle was then released from his cage.

Two slates bound together on one side with cords to form a hinge were examined by the committee, and others, and were found to be perfectly clean, and a sheet of writing paper also previously examined was placed between the slates and held up before the audience. Mr. Crindle standing with the two gentlemen holding the slates in front of him in full view of all present. In an instant as it seemed, Mr. Crindle desired them to examine the paper which was between the slates, and a message written as follows was found on the paper: "Dear Friends:—I am glad to see you; you are in the right path. Be firm and fear not. Yours in truth, JAMES GORDON."

This is the name of the spirit who controls the manifestations through Mr. Crindle. This ended the portion of the seance devoted to the physical manifestations which were observed with great interest and in good order by the audience.

Mrs. Reynolds then ascended the platform, and invited those who wished, to examine the platform and the cabinet, which was merely composed of a frame work covered with loose curtains of muslin. Mrs. Reynolds, who was dressed in a tight-fitting costume of black, with a large beaver hat upon her head—which dress she wore throughout the whole seance—invited two gentlemen from the audience to occupy the platform, Mr. Miller and Mr. Evans, who accordingly took chairs, one on each side of the cabinet. Mrs. Reynolds sat outside until entranced, when she passed inside of the cabinet. Instantly there appeared a lovely female form, robed in white, with bare arms. This spirit raised her hand in benediction, and disappeared.

Next came Star Eye, the agile, laughing spirit, who is one of the medium's band. She was besought to come out, by some to whom she is known. She had a little struggle with Mr. Gruff, who, from the large horn, recalled her as often as she made the attempt. Finally, she brought the horn out with both hands, and threw it down so close to the edge, that it rolled on the floor.

A spirit then appeared, who called a lady and gentleman from the audience, and conversed with them for several minutes. She was recognized by them as Miss Jane Williams, whose father had been a banker in the E. D. This spirit, which was very beautiful, also placed her hands upon Mr. Miller's head, with the words, "Blessings rest upon you."

Two spirits calling themselves Mary and Agnes, came together, but did not seem to be recognized. Little Effie then called a gentleman from the audience, whom she designated as the "Old Bachelor," and said a spirit wished him to come. Having done so, a spirit form, calling herself Fanny, said, "Tell Charlie that Fanny is here." The gentleman, whose name was Egan, did not seem to recognize Fanny. Effie asked him whether he did not lose his gold-headed cane. He said that he did. "Well," said Effie, "Fanny helped you to find it."

The spirit of Carrie Miller then came, robed in lace and thickly veiled. Mr. Miller went forward and held some minutes' conversation with this beautiful spirit, who said that she was weak and could not stay long, when she disappeared. Instantly the form of Julia Dean Hayne appeared, with a gilt coronet upon her head, and a bright blue or green satin over-dress, with a long veil floating over her dress. This spirit endeavored to come out, but could not; she saluted all present, however. After her, came a most lovely spirit called Pearl, the guide of a lady present, who held a conversation of several minutes, and who received a message written by the spirit in her presence on the platform.

Mr. and Mrs. Douglas were next called by a spirit whom they have often met at these seances, and to whom they presented flowers which they had brought with them, according to a previous agreement with the spirit. Then came the spirit of a young lady with exceedingly blue eyes and dark hair, who called herself Clara, and asked for a friend named Douglas, who was not there. The spirit seemed quite grieved at her friend's absence, saying, "Too bad—too bad." After her came Mr. Gruff.

An old gentleman, with white hair and beard, came next; and next, the spirit of a delicate featured young man, who was not able to remain but a second.

The spirit known as Aunt Betsy then appeared, robed in white, and at the same moment Mrs. Reynolds was seen side by side with the spirit. This was the signal for closing the seance, which had been a very interesting one, as well as a most convincing proof of the excellent powers of this lady's mediumship.

SARA WILLIAMSON.

Notice.

Will the friends who read this notice, kindly assist us with such contributions as they feel able to bestow in the aid of the effort to save our home from sale? Many have doubled their donations, to whom we feel very grateful. One half of the amount \$500, remains to be raised.

Continued ill-health of Mrs. Holmes and myself, and the necessary expense attending thereto, impels us, though reluctantly, to make this appeal.

J. NELSON HOLMES,

JENNIE W. HOLMES.

The appeal of Mr. and Mrs. Holmes for assistance in their pressing distress, we trust will not be vain. Mr. Holmes's health, as we know, has been such for a long time as to preclude his pursuing his mission as a medium; and thus he has been compelled, to incur liabilities that are now harassing him. Those who know what these veteran mediums have endured, in the service of the spirit world, should not refuse them such assistance as is in their power, and that without delay. Their address is Vineland, N. J., to which place remittances should be made directly.

SPECIAL ARRANGEMENT.

By special arrangement with the New England News Company of Boston, MIND AND MATTER can be had by all news dealers and others at their office, Franklin street near Washington, in that city.

WE PROTEST AGAINST SUCH SPIRIT CONDUCT AND JOURNALISM.

In the last *Spiritual Offering*, we read as follows: "Spirit Communications through the mediumship of the editors."

"When a pall of darkness shrouded the nation, and the voice of sorrow was heard throughout the land, we wrote you that the spirit of him you mourned as dead, had arisen to a fuller consciousness of the significance of life; that the nation would not be deprived of his counsel, nor the people of his words of wisdom; that he would find an appropriate channel for the transmission of his thoughts."

"Mr. Garfield is too noble to cherish narrow or vindictive sentiments, too unselfish to be indifferent to the fate of the erratic, misguided man now standing before the bar of judgment; the whole nation panting for his life, and the Christian world crying, 'To the scaffold, to the scaffold,' and without shedding of blood is no remission."

"None but those who have looked with the clear perception of the spiritual nature, can discern how the fires of hate and revenge, now burning in human hearts, are augmented by the revolting scenes enacted in the room of justice. Language cannot describe the pain and sorrow of the spirit who is conscious that the death penalty is to be inflicted; a man deemed unworthy to remain upon earth, deprived of time and opportunity for improvement, and sent to the spirit world with the curse of Cain upon his brow; with remorse, shame and guilt looking from his eyes, burning upon his cheeks, and stamped in seemingly ineffaceable characters upon his face. All the vindictive and baneful passions of the victim to the sanguinary laws of man are aroused, and all that is good and noble in nature whelmed by the fiery waves of passion. No flower of tenderness or love can blossom in the stony heart; no divine impulses thrill the brain scorched by the lightning breath of so great an evil. Oh, when will man learn that all punishment devoid of reformatory efforts, is revenge, and should be relegated to the past."

"Mr. Garfield is working in unison with those who for years have sought through human instrumentality to awaken humanity to the necessity of reform in this direction. Read his words, and let the music-loving thoughts awaken the tenderest emotions, and the mighty truth he utters arouse all to immediate action."

"A. L. & H. G."

We are not informed under what circumstances that communication was given through Mrs. Fox, but we infer it was given when in an unconscious trance state. In that case the working of her own mind and the influence of her preconceived opinions had nothing to do with it. We may therefore freely criticize the spirit performance without prejudice to Mrs. Fox who, we personally know, is a perfect medium when so entranced. The spirit controlling attaches to it the initials of Abraham Lincoln and Horace Greeley, with the view of having the reader credit this lame jumble of incongruous ideas, and bunglingly constructed sentences, to those distinguished American spirits. Comparing this communication with that which was given through Mrs. Richmond, it is very evident that they are both the work of an awkward and untruthful personator of spirits far above him in mental power, and the skillful use of the English tongue. Could anything be imagined more silly, than that the spirits of Abraham Lincoln and Horace Greeley, who, by the way, both died Spiritualists, should come back and tell the editors of *The Spiritual Offering* that the spirit of Gen. Garfield, although mourned by them as dead, was arisen to a fuller consciousness of life. If any spirits were to return to insult us with such a suggestion of our spiritual ignorance, we should certainly make them aware of their blunder. But the next sentence is of itself sufficient to show that no truthful spirit gave that communication, and that neither Abraham Lincoln nor Horace Greeley had anything to do with giving it. We refer to these words "We wrote to you that the nation would not be deprived of his counsel nor the people of his words of wisdom, that he would find an appropriate channel for the transmission of his thoughts." This is absolutely untrue in every sense of the word, and is one of the most insidious and reprehensible attempts at spirit dictation that we have ever met with. When that assassin bullet struck down Gen. Garfield and disqualified him from using his mental faculties as a mortal, this nation was forever debarred from receiving the counsels of their honored fellow citizen, and they were deprived of his words of wisdom, as is manifest from the successful efforts of deceiving spirits to put words into his mouth that he never uttered or authorized. But worse than all this is the pretence of this spirit deceiver, that this nation or people would or could avail themselves of the Counsels and words of wisdom of Gen. Garfield, come through what mediumistic channel they might. There has never yet been found, nor is there any prospect that there ever will be found an immaculate channel for spirit control, and any spirit or spirits who so pretend are simply untruthful deceivers.

We warn our friends of the *Offering* to try the spirits before they become their facile tools to propagate untruth. Had Abraham Lincoln and Horace Greeley given that communication, like the honest men they were, they would have said so by signing their names instead of merely affixing their initials to it.

We received a communication written through the hand of Mrs. Carrie Twing, entirely unknown

to her, which was signed by Abraham Lincoln, if he ever influenced the signing his name by a medium. As it seems to have anticipated all that has since occurred in connection with Guiteau, we here give it. The communication was given on August 18th, a few weeks before the transition of the President, when we were at the Lake Pleasant Camp-meeting, and was as follows:

"The battle is not to the strong alone. Look for new results. The 'shadow of death' as you call it is over the White House. Keep this and remember that a name, even the name of 'starward' cannot cloak all things. O, nation beware! You are weaving your own shroud unless you can so divide yourselves from all enemies of Truth that right shall be triumphant. There is not much to be said. The nation's interests are in the balance. Brave men to the rescue! Trust not that which trembles and turns pale at the thought of assuming a sentinel's position. Blood has been shed. Keep this; and watch the signs of the times. I watch, work and wait."

ABRAHAM LINCOLN."

We believe that every sentence of that sententious communication was pointed directly at just such infernal attempts to arrest justice in the case of Guiteau as the *Spiritual Offering* is lending itself to, and that we were thus apprised of what was coming, that we might as a sentinel detect and announce to the world this spirit purpose to defeat justice. The full import of that singularly conveyed communication cannot now be understood, but the necessity for vigilance and fearlessness is none the less apparent. But even were the communications in the interest of the assassin genuine, we should protest against such interference from spirit sources, as intolerable. This Republic cannot be run by spirits, and spirits who do not know this must be made to know it. When mortals set up such a claim they are in a fair way of fetching up in a mad-house.

Passed to Spirit Life.

It is with exceeding regret that we have to announce the transition to spirit life of Christina E. Bliss, better known to our readers as "Sunshine" (the name given her by her spirit guardians), the 26th ultimo, at Providence, R. I. This dear child was a natural medium of great promise, and deeply interested all who made her acquaintance. That she should have entangled herself in the hearts of her parents with more than the usual bonds of affection was natural, for their mutual mediumship intensified their love for each other. We truly sympathize with Mr. and Mrs. Bliss in their sad affliction, and deplore the loss to Spiritualism and the spirit missionaries, of this promising coadjutor in their grand work of human redemption. But if the spirit of Jonathan Leady, whose communication is published in another column of this paper, is correct, the spirit children who have passed on before their minds have been tainted by the poison of religious and sectarian bigotry, are the saviours of millions of those who have grown old in self-righteousness and mental and moral enslavement. Blessed child! she will yet be heard from as one of the ministering angels of humanity. This should be the consolation of all who miss her infant presence on earth.

A Developing Circle will be held at Hall 505 1/2 N. Eighth St., every Thursday evening. Admission 10 cents.

Mrs. ELISE REYNOLDS, is expected to be in Philadelphia in about one week from next Wednesday, when she will hold three seances only; after which she will go to Washington, D. C., and thence home.

C. C. WATKINS writes that he will be in Brownsville, Pa., the 10th of February and remain one week. Parties desiring his services between that place and Philadelphia, please write him at Brownsville. He will be in Philadelphia March 1.

Mrs. E. K. JOSEPH will give a benefit seance for the relief of Charles Foster on Thursday, February 9th, at the seance room No. 49 N. Liberty St., Baltimore, Md., where she has been giving very successful materializing seances for the past week.

CONFIRMATION OF SPIRIT MESSAGE.—We have received from two sources, unknown to us personally, but both coming from Charleston, S. C., claiming a knowledge of the identity of Col. A. G. Smith, of New Orleans, whose communication, through Alfred James (medium), was published in our issue of January 21st. But neither informant gives any confirmatory particulars, further than to say that the communicating spirit is "genuine."

Card.

After twenty-five years of experience and acquaintance with Medical Clairvoyance, I have found none to surpass Mrs. C. M. Morrison, of Boston, Mass., (whose advertisement appears in your paper,) for correctness of diagnosis from look of hair.

I speak from personal acquaintance of seven years, during which time she has examined over eight thousand cases from all parts of the Union, and no case of failure to describe and locate disease, has come to my knowledge. Those who apply for treatment, will find her kind, generous and strictly honorable, and in all curable cases, those who use her remedies, and follow the advice given, will be restored to health.

L. D. ROUSE,

UPPER LISLE, N. Y., Jan. 30th, 1882.

Another solemn warning. A colored man, who had spent his life in Lorillard's tobacco factory, has just passed away, aged 107 years. It is believed that the fumes of the tobacco where the cause of it.

Mr. and Mrs. Ambrosia.

Editor of Mind and Matter:

DEAR SIR:—Will you kindly allow me, if you have so much space that you can spare, to render my testimony to the clairvoyant power of Mrs. Ambrosia? I am a perfect stranger in your city (except, perhaps, by name, among Spiritualists), and my family affairs are entirely unknown to any one on this continent. For the past twelve months I have been anxiously seeking information from a relative in spirit life. A visit to the above named medium resulted in information which was perfect as far as it went; embracing description and manner of passing away of said relative, and a promise of the information desired at a private sitting, which the unsettled state of my affairs has prevented my having as yet. I can, after many years of experience with Media, American and English recommend this lady as a reliable and extraordinary clairvoyante.

Yours faithfully,

J. REGINALD OWEN,
of Liverpool, Eng.

Phila., Jan. 28, '82.

ATLANTA, Jan. 26, '82.

Editor of Mind and Matter:

It is not often that you hear from this portion of God's vineyard, because we are so far off the track of the medium world that we are not considered, as a general thing, by them as of any importance, but thank the beautiful, our prayers have been answered at last and well answered in the persons of no less ones than genial Eddie Keene and his cousin Nelson Davignon. They dropped into our town on last Thursday at 1:15 p. m. via, the W. & A. R. R., and having been furnished with my name by you or some one in your office, for which accept my thanks, called on me. As soon as they made themselves known, I took them in charge, and domiciled them with me where they would have harmonious conditions. On Sunday evening they held a test seance or meeting at Liberal Hall. Mr. Keene being entranced, gave nine tests, giving names in full of the spirit and relationship which it bore in earth life, to the person receiving the test. There were fully three hundred persons present at this first seance, and the boys have been kept busy all the week so far. They have organized a developing circle and have gone regularly to work, and have drawn the largest audiences of any medium that it has ever been our good fortune to have here, and are meeting with the best success. And to-day, Nelson gave a slate-writing seance to a gentleman, and got a communication on the slate without supplying, as is his usual custom, a piece of pencil for the spirits to use, the spirits forming their own pencil. The boys seem contented and happy here with me, and it seems as if we had known them all their lives. They are great mediums, and I predict for them success to their hearts' content, and pleasure unbounded to myself and family in their society.

Yours ever,

F. F. TABER, M. D.

959 SIXTH AVE., NEW YORK CITY,
January 31st, 1882.

Editor of Mind and Matter:

DEAR SIR:—Will you please say, through the columns of your paper, that for the present I am located at 959 6th Avenue, New York city, where I shall be ready to answer calls in this city and vicinity. Shall be pleased to visit your city, if you think there would be any inducements for me to do so.

Yours very truly,

HENRY B. ALLEN, (or Allen Boy).

Married.

At the residence of J. W. Harmon, Esq., Chicago, Ills., January 31st, 1882, by Mrs. Cora L. V. Richmond, Mrs. Ophelia T. Samuel of Chicago, to Mr. Anson Shepard, of Waukegan, Ills. Mr. Shepard's future address will be Waukegan, Ills.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

An't previously acknowledged in MIND AND MATTER \$169 20

PLEGDED.

Pledges previously acknowledged in MIND AND MATTER \$258 00

Samuel Graham, Kingsbury, Ind. 1 00

Mr. and Mrs. Geo. Dolson, Terre Haute, Ind. 2 00

J. D. Robbins, Terre Haute, Ind. 50

Mrs. Corbit, Malvern, Ark. 1 00

Mrs. Dr. J. Bull, Little Rock, Ark. 1 00

J. V. Pedron, Camden, Ark. 5 00

Total Pledged \$258 50

Mr. Geo. Hall, Treasurer of the Mediums Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

MIND AND MATTER is on sale at Frobisher Hall, No. 27 East 14th street, New York city, every Sunday morning and evening.

DR. B. F. BROWN, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

RHODES' HALL, 505 1/2 NORTH EIGHTH STREET.—Regular services are held at this hall every Sunday afternoon and evening at the usual hours, 2 and 7 o'clock.

A spiritual conference will be held at the residence of Mr. Alfred James, at 939 Carpenter street, every Sunday afternoon at 3 o'clock until further notice.

MR. P. A. FIELD, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

PRESIDENT GARFIELD'S PORTRAIT AND AUTOGRAPH.—We have on sale at our office, a very well executed half life size lithographic likeness, accompanied by an autograph note. Price 25 cents, including postage.

WILLIAM AND HORATIO EDDY inform us that they are now in New York, holding seances at their rooms, No. 204 West Thirty-fourth street, every evening. They justly merit liberal patronage, and we hope they will receive it.

ALBERT MORTON, 210 Stockton Street, San Francisco, Cal., has printed on a small sheet, eight Spiritual songs, for use at meetings, seances, etc., which he will send to any address at 15 cents per dozen sheets.

CORRESPONDENTS and subscribers will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2 and 6 1/2 P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Rumrill; Collector, Frank H. Philbrick.

COL. ROBERT G. ISGERSOLL'S FORTHCOMING LETTER.—The January number of the *Iconoclast* will contain a long letter from Col. R. G. Isgersoll, in answer to questions propounded to him by leading clergymen of Indianapolis. The *Iconoclast* containing the Letter may be had by addressing the editor. Liberal inducements offered to newsdealers. Address,

W. H. LA MASTER,
Noblesville, Ind.

Subscriptions for *The Spiritual Offering*, published by D. M. and N. P. Fox, at Newton, Iowa, received at this office. Price one year \$1, shorter time in proportion. Subscribers to MIND AND MATTER wishing to take *The Offering* also, can save trouble and expense of two remittances, by sending price of both to this office. See prospectus on eighth page.

NOTICE.—Mrs. E. S. Silverston, clairvoyant, test and business medium, and magnetic physician; No. 9 S. Green street, Chicago, Ill. Circles for development Mondays and Fridays at 8 P. M. For spirit letters and clairvoyant descriptions, Sunday at 8 P. M. Spiritual meetings every Sunday at 3 P. M., at No. 264 W. Randolph street; for the purpose of expounding Modern Spiritualism through well known mediums. Tests given; strangers cordially invited.

THE First Church of the Free Republic, will hold services at Frobisher Hall, 23 East 14th st., New York City, every Sunday, beginning Sunday the first day of the New Year. Morning at 11:15 o'clock (doors closed at 11:20) Evening at 7:45 (doors closed at 7:55). During January Henry E. Sharpe will speak on "The Religion of Humanity." The Morning service will be principally a service of song. All friends who can attend only once a day are invited especially to attend in the morning.

DR. W. L. JACK, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

THE First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

THE COMMUNICATIONS FROM ANCIENT SPIRITS THROUGH THE MEDIUMSHIP OF ALFRED JAMES.—A desire having been expressed by several of our correspondents to have the communications purporting to come from ancient spirits, bearing upon the subject of the origin and truth of the Christian religion—as published from time to time in MIND AND MATTER—in a consecutive shape for convenient reference, we would state that it has been our fixed intention to collect these communications and arrange them in book form, together with our own comments thereon, and such confirmative or corroborative information, as we may obtain in the course of our researches in the same direction. This will probably make a volume of some 400 to 450 pages, and will therefore be an undertaking, involving much labor and considerable risk, and it would encourage us in the work, if those of our friends who have any desire to possess the work when completed, would notify us of such desire—that we may judge about how far we may expect to be sustained in our efforts to arrive at the truth in regard to a subject of so much importance to humanity.

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A CRISIS IN SPIRITUALISM THAT MUST BE MET.

Ever since Modern Spiritualism obtained a foothold upon earth, to an extent that indicated its irreconcilability with the theological, political and social systems and practices that had so long prevailed throughout the civilized world ; it has been antagonized by all classes of people whose selfishness and prejudices have been appealed to from a natural sense of fear of this menacing intruder on the domain of human progression. Those who regard every step taken in the direction of general human enlightenment as adverse to their individual welfare, (and such people are to be found in every department of human inquiry and effort), are, without an exception, bitterly opposed to opening up any new avenues through which an increase of the stock of knowledge is to be derived. Hence, all such people, whether spirits or mortals, have, as if by a common instinct, united to prevent all intercourse between the world of spirit existences and this mundane sphere of humanity. The efforts of these people were first directed towards denying and arresting the facts which demonstrated that such intercourse was not only possible, but that it was in active operation. Nothing that these foes of truth have been able to accomplish, has availed to stay the ever-spreading truths of spirit life, spirit return, and spirit communication with mortals. It is true that the more pig-headed and stupid enemies of Modern Spiritualism still persist in such futile efforts to impede, and, if possible, prevent the flood of spirit testimony that is being poured upon every portion of the earth, and on no portion of it to a greater extent than in this great country. The more shrewd and intelligent enemies of spiritualism see the uselessness of that kind of puerile opposition, and make a virtue of necessity by acknowledging the facts, and directing all their efforts to creating popular prejudice against Spiritualism and Spiritualists, by

making those facts appear as absurd, pernicious and odious as possible. Those who have claimed the right to monopolize the learning and education of the world, although comparatively a small class, have, by co-operation and assumption, managed to appear to possess the aggregate wisdom and knowledge of the world; and by keeping up an eternal clamor, have succeeded in leading the thoughtless masses to believe that their safety was only to be secured by entire dependence upon their leadership. Now, it is one of the greatest disclosures of Modern Spiritualism, that these selfish and dishonest enemies of their fellow-men, pass to spirit life with their earthly infirmities greatly intensified. To perpetuate the advantages they had acquired in their earth lives, becomes the one absorbing aim and object of their spirit existence. Destitute of all moral scruples about deception when here, and without a humane sentiment in their souls, they resort to every measure, as controlling psychological spirit influences, to torment, injure and destroy all those sensitive persons who would otherwise be used by high, truthful and beneficent spirits for the instruction,

elevation and good of their fellow-beings. Unfortunately, these selfish, ambitious and cruel spirits are so near the earth plane, and so thoroughly conversant with all the laws, the existence of which is manifested in the phenomena of Spiritualism, that their power to interfere with the work of the more elevated and advanced spirits is almost insurmountable. Our intercourse with those spirits who made the existence of Modern Spiritualism possible, and who, we know, are exerting every possible effort to confer a knowledge of its truth and necessity upon all mankind, has taught us that there is but one way by which they can effect their great and glorious object, and that is through the co-operation and efforts of mortals. For many, many centuries, high and advanced spirits labored to dispel the dark clouds of ignorance, superstition and selfishness that hung over the human race, by operating from the spirit side of life alone. Not until they found it impossible to accomplish their benevolent purpose, did they decide to resort to mortal aid to push forward their stupendous undertaking. Fortunately, after long centuries of effort, they were successful in finding, in the person of a little impressionable child, a suitable instrument to begin their great work. This was a little less than thirty-four years ago. Since then, step by step these spirit friends of Spiritualism have, with the co-operation of such mortals as they could reach and impress, pushed on their work in spite of the persistent resistance and opposition of the spirit enemies of truth. Never since this earth was created, has there been such a contest waged upon it between antagonizing forces. Medium after medium have the former developed, and called into the field of hottest conflict, only, after a time, to fall helplessly into the hands of those who were seeking to bring their wise and useful efforts to naught. Not only have the media been besieged and overcome by their infernal psychological power, but prominent advocates and supporters of Spiritualism have been brought under their malign influences to such an extent that even Spiritualists have had to ask, "Can any good come out of Nazareth?" It is this fell psychological power that now, as never before, every true friend of Spiritualism is called to confront and to help to beat back. With few exceptions, indeed, is there to be found a public speaker, writer, journalist, or publisher, identified with the Spiritual movement, who is not apologizing for their advocacy of that cause, or congratulating themselves that Spiritualism is not worse than it is, and not so much worse than all that is opposed to it. Spiritualism is what spirits have made it, and it will be what they shall in future make it. It is for mortals to elect whether it is to be for good or evil. It is here, and it has come to stay. Shall it be controlled by that element of spirit life which is truthful, wise and good, or shall it be controlled by that element that is false, deceitful, selfish and evil? Each one of you is called upon to make your election by the light of the credentials which the one or the other spiritual element presents for your judgment. This may be a long introduction to make to what is to follow, but we have felt that it was not out of place. And now to the practical illustration of what we have stated in a general way.

At the request of Col. D. M. Fox, of the *Spiritual Offering*, we last week published a notice, sent to us by him, that the *Offering* of the 21st inst., would contain a discourse delivered through the mediumship of Mrs. Richmond, by the spirit of Gen. Garfield, on "The trial of Guiteau, Is he Assassin or Lunatic." We felt at the time we concluded to comply with that request, that we might unwittingly be doing Gen. Garfield great injustice by aiding spirits to misrepresent him, but we desired to avoid any appearance of discourtesy to Mr. and Mrs. Fox, by refusing, and ventured to take the risk. Had we known what the discourse was, we would never, in any way, have aided to circulate so manifest a spirit fraud. We are astonished that Col. Fox should be so lacking in common discernment, as not to perceive the shallow deception that runs through the whole communication from beginning to end. If General Garfield has not lost his identity since his transition to spirit life and become somebody else, he was no more the author of that communication than are we. We say this without any qualification and are willing to be held to the proof. We give it.

The spirit has put into the mouth of Gen. Garfield this opening quotation:

"Am I a Roman, and uncondemned, and to be scourged?"

Will any one tell, who is not a greater fool than Guiteau himself, what that quotation can have to do with him or his case? "Why should the spirit of Gen. Garfield make use of it? If it was he who used it why did he not tell us? He has not done so, and that is enough to show he did not thus quote. Who did? An untruthful personating spirit and none other.

Readers, you who knew aught of Gen. Garfield, we ask you whether Gen. Garfield as a spirit, through so grand and perfect a medial instrument as Mrs. Richmond, ever discoursed such nonsense as the following?

"Before the tribunal of the nation, at the bar of justice a criminal stands arraigned to day. Differing in no essential particular, from other criminals, excepting in the thought of the nation, and if so differing, then the nation should give him exceptional treatment. Either the one who is arraigned for the taking away of the life of one man is a criminal, amenable to the laws under

the usual comprehension of what is termed murder, and therefore stands uncondemned until proven guilty; or he is an exceptional case, requiring exceptional treatment, and the trial should be such as to ensure either the one or the other."

We feel like apologizing to the reader for pointing out the meaningless absurdity of that opening paragraph of the "discourse." Gen. Garfield, who was a remarkably sound and consistent reasoner, is made to contradict himself in the most absurd manner. First he is made to say that Guiteau's act, was no more criminal than the acts of other murderers, except in the thought of the nation, and if more criminal in that respect then the nation should give him exceptional treatment. What exceptional treatment could they give him unless they gave him the law as construed by Judge Lynch, and hung, or otherwise disposed of him, without judge or jury? We do not believe that Gen. Garfield ever suggested so vile a treatment of Guiteau. It was some lying spirit who was no more friendly to Guiteau than to Garfield. If Guiteau was criminal he had no right to exceptional treatment, and if he was not criminal he had no right to exceptional treatment, and the spirit of Gen. Garfield suggested no such a thing. But how in the name of all fooldom in mortal and spirit life, could the spirit of Gen. Garfield be conceived to have uttered the pointless nonsense of the second sentence of that paragraph? We cannot conceive, and therefore conclude that the spirit that uttered it was a knave as well as a fool. The wonder is that he should ever have found a fool to believe that Gen. Garfield had become such a spirit idiot as to so express himself. But we must pass on. The next sentence runs thus:

"With no other feeling than any spirit might come from the world of spirits possessing, having nought but the utmost pity and compassion for that one who was surely the victim of some wild insanity—or even if the victim of the usual law that pertains to murder—I perceive that in spiritual life there is no condemnation there."

Now what sense is there in that? If such vile acts as Guiteau was guilty of, are not condemned in spirit life, all we have to say is, that there is the proper place for him. Condemned his terrible act is here, and ever will be, by all who value human life or human liberty. The spirit who put those words into the mouth of Gen. Garfield was the enemy of all that the latter held dear when in mortal life, and no doubt rejoiced in the opportunity that was given him to abuse the name of that great-souled spirit in that devilishly untruthful manner. But what is a "victim to the usual law that pertains to murder?" Gen. Garfield was the victim of the murderous act of Guiteau, and it is to be hoped Guiteau will be the victim of his infernal desire for notoriety; but he will be the victim of no law human or divine. Again, Gen. Garfield is made to say:

"I believe no one lives who can say that one word passed from the mortal lips of the one addressing you in censure of this man."

From whose lips did those words come? To what man does this spirit refer? No where in this discourse is the name of Garfield or Guitau mentioned. If it was Gen. Garfield who spoke why should he have said, "I believe no one lives who can say," etc. Is it not very evident that this spirit was not sure but Gen. G. had said something censuring Guitau, and thus felt it necessary to qualify what he was about to put into Gen. Garfield's mouth. Trying his hand at guessing further this lying personator makes Gen. G. say: "Against the first thought of revenge and retaliation of the nation I spoke a warning word." When did Gen. Garfield do anything of that kind? What reason had he for saying anything of the kind. What reason had Gen. G. or any one else, at any period after that disastrous shot, to think that the nation even thought of retaliation or revenge? It is a bungling lie and should have been denounced as such when it was uttered, by those who heard it. But reader, does not your blood boil with indignation when the memory of Gen. Garfield is outraged in the following cruel and disgusting manner. This personating spirit liar makes Gen. Garfield say:

"I have seen in my 'mind's eye' the spectacle of nations, when some wrong had been committed being unable to control the violence of their feelings; and by retaliation against that wrong creating anarchy. I have seen in my 'mind's eye' in many instances, that sovereigns have pardoned those who have attempted their lives. The criminal who is now before the bar of judgment did not slay a sovereign—only the servant of the people; and as such a servant, there was no individual power, either in him or his surroundings, to do other had he lived, than give the utmost scope to the law of the land. But aware of this fact, I believe the history of nations has presented no more pitiful spectacle than the trial that is now proceeding, excepting it be the feeling of the American people on this subject."

Well, if we believed that anything so unworthy of an American citizen, as is contained in that lying caricature of Gen. Garfield, was from his spirit, we would hail Giteau as the benefactor he claims to be, in removing him from the face of the earth; and our only regret would be that there was not some method of preventing him from ever again desecrating it with his insensate presence. It is a lie—a malicious—a monstrous lie. As president of the United States, Gen. Garfield was more than a peer of any sovereign or ruler that ever was at the head of a great people, placed there as he was by the common consent of all his fellow citizens. *Only on one ground* can we find any excuse for the publication of this

blunder of the dead President, and that is the spirit obsession of the editor who was used to give it publicity as coming from Gen. Garfield. We will not do the spirit of Gen. Garfield the terrible wrong to give currency, through these columns, to any more of this infernal spirit plot to bring reproach upon his memory, in order to foment popular disorder, and divide and alienate those from each other, who should be united as one man in defeating just such spirit iniquity as has been manifested in this attempt to disgrace and misrepresent our mourned and beloved President.

We would not have noticed it at all, were it not for the fact that in no other way could we so effectively turn their own batteries upon these spirit personators, than by allowing them to display themselves. We have noticed only the first three paragraphs of fifteen, all of which are of a piece with those we have cited, showing that whoever the spirit speaker was, he was an enemy of truth, honor, decency, and every other attribute that sensible people should have tolerated. We could no more have sat still and listened to that false and slanderous harangue than we could have submitted quietly to the grossest personal outrage. Spiritualists, refuse to sit and listen to such outrages on common sense and decency, and it will not be long before the business of spirit lying will be put an end to. Encourage it by publishing such manifestly lying trash, and there will be no end to it.

And now we will allow the spirit of
GENERAL J. A. GARFIELD
to answer his spirit slanderers, for the first time,
through these columns. We defy these infamous
spirit liars to gainsay the truth of what we are
about to state.

On Tuesday, January 24th, being in Boston, we called upon our friend, Dr. W. L. Jack, the widely known and justly celebrated medium. We had no other object than a friendly visit; but the spirit friends would not have it so. Although our stay lasted fully two hours, he was under spirit control nearly all the time,—no less than ten to twelve spirits addressing us through him, some of them at considerable length. We were about to leave, when Dr. Jack was again controlled by a spirit who said to us: "Do you know, sir, that you were attended to this place by a band of military spirits?" We replied, "No, sir, I did not." The medium stood up before us with all the bearing of a soldier. He continued: "Such, sir, was the fact. I am he who was General George Meade. I come to you to say, sir, that I have met with General Garfield—since he entered the spirit life, many times. He informs me that he once met you some where in the State of New Jersey many years ago." We suggested, "Seven or eight years ago?" He answered; "It was more than that: he said." We asked, "Did he refer to our meeting at Moorestown?" He replied: "I do not remember the name of the place," was that on a road leading out from Mount Holly?" We replied, "Yes, it is." "I presume," he replied, "that was the place. He addressed a meeting there, and he said you had something to do with that meeting." Having thus identified himself, and verified his authority to speak for the spirit of General Garfield, he said: "General Garfield requested me to say to you, sir, that he wanted you to publicly state that he had never through any medium, in any way, said any thing in relation to Guiteau, as he had, in several instances, been represented to have done. He wants this especially attended to, and begged me to assure you of his friendship and sympathy in your work." We expressed our gratification at making the spirit acquaintance of General Meade, and sincerely thanked him for the important service he had done to the cause of truth by the fulfilment of his mission. Not until that moment did the spirit realize that he was controlling the physical organism of the medium. Looking at the person of the medium, he seemed greatly perplexed, and, *sotto voce*, said, "I do not understand this." We sought to explain the matter to him. He said; "It looks very mysterious to me, but very interesting, and I will look into the matter." So saying, he yielded the control.

As the Doctor returned to consciousness, we told him Gen. Meade had just ceased controlling him. He with great surprise said: "That accounts for what I saw, when you came through the hall-way. I saw a fine soldierly looking man enter the door with you and walk, by your side to this room. So palpable did he seem to me, that I called my friend, who was in the other room, to see whether I was mistaken about it." Dr. Jack then described the person of General Meade with minute correctness.

The circumstance of meeting with Gen. Garfield at Moorestown, N. J., in 1867, or thereabouts, we had mentioned in MIXED MATTER some time since, and hence Dr. Jack might have had a conscious or unconscious remembrance of it. But when the farther fact is considered, that the spirit did not remember the name of the town where we met, and he mentioned another town, and the road leading out from it, which we had never mentioned to any one, that suspicion is dispelled. The circumstances were these: General Garfield, who had been speaking in the State of New York, came, at the invitation of the State Republican Committee of New Jersey, to address a public meeting at Moorestown. He came by appointment of our county committee, to Mount Holly, from which place he was taken, by private conveyance, to Moorestown, where we met and

were introduced to him. It devolved upon us, as chairman of the county committee, to introduce Gen. Garfield to the assemblage. In doing so, we related the fact that he had been elected to Congress while in the field fighting to preserve the Government of which we felt he was destined to become the chosen President. After Gen. Garfield closed his address, which was of an extraordinarily high and instructive character, we were called upon for a closing speech, in which we commented upon the masterly address of General Garfield, and emphasized our confidence that he would yet be President of this Republic. Never from that time did we meet General Garfield, or have any communication with him. It would therefore seem that he treasured in memory the incidents of that meeting, our warm commendation of his public course, and the prophetic foresight with which we perceived his distinguished future usefulness and honors.

That the message delivered by the spirit of Gen. Meade came from Gen. Garfield, we are as confident as if he had stood before us and delivered it himself. If it is asked, Why did not Gen. Garfield himself control?—we answer, We do not know. The spirit messenger did not state the reason, and at the time we did not think to ask. Our conjecture upon that point is, that circumstances did not admit of his doing so. It would seem that it required a combined effort by many spirits to bring about the delivery of that spirit message, which was given to us but a few minutes before we set out for the cars, on our return home. All the circumstances go to show that a mighty spirit effort was put forth to right General Garfield as against the misrepresentations and falsehoods of his spirit personators. It will be observed that the message from Gen. Garfield was not that he had not controlled any medium, but that he had not in any way said anything in relation to Guiteau. This course on the part of Gen. Garfield as a spirit is entirely consistent with the course he pursued while suffering from that mortal wound; and is in accordance with the proprieties of spirit intercourse with mortals. James G. Garfield was courteous and honorable man, and was incapable of the disingenuous, unpatriotic and seditious-breeding sneers, insinuations, and falsehoods, that were put into his mouth, by a lying spirit personator.

And now, what is the lesson that these facts teach? First, that one of the finest and most perfect instruments for spirit control, surrounded by as favorable conditions as any medium ever enjoyed, can be, and is at times, used by untruthful spirits upon the public rostrum, to propagate falsehood, and inculcate the odious pretension that spirits have a right to dictate to or denounce mortals for not agreeing with their would-be spirit masters. Second, that Spiritualists to the number of hundreds, are so unconscious of so plain a fact, that they sit silently by and allow this perversion of the rightful use of a medium without an objection. And third, that the editors of a spiritual paper, one of whom is a remarkably gifted medium, can be so blinded to the manifest spirit dishonesty and fraud, as to take extra trouble to send it broadcast over the land. Truly is it a time for vigilance, independence, fearlessness and unyielding determination on the part of those who desire to make Spiritualism a blessing rather than a curse to humanity.

We are well aware how much we must be misunderstood by those whose equanimity we are obliged to disturb by our death grapple with the spirit enemies of truth, right and justice, who are seeking to enmesh and capture them; but that is ever the misfortune of those who stand not on the order of doing good. These enemies well know that they will have the sympathy of their dupes as against the only public advocate of Spiritualism whom they fear, and hope through them to silence us; but we say to them that nothing will avail them. Spirit forces are behind us, who sympathize not with assassins, and who sneer not at human liberty; and with them we shall stand, now and always, against those who oppose them and the work they are pushing forward.

"SPIRITUALISM IN ITS HIGHER PHASES."

We last week noticed what the *Two Worlds* illustrates as the "higher phases of Spiritualism," and hoped that we would have no further occasion to notice the true inwardness of that phase of spiritualistic journalism. Dr. Eugene Crowell will not have it so. Having waited until the *Banner of Light* mustered courage enough to join the slanderers of Mrs. Elsie Reynolds, Dr. Crowell came out in a personal condemnation of Mrs. Reynolds, not one of whose seances he ever attended. The following week he was compelled to publish the testimony of Henry Kiddle, Esq., Dr. Newborough, and twenty other intelligent and influential Spiritualists, of New York city and vicinity, rendering his opinion of Mrs. Reynolds as a medium perfectly absurd and unjust. Still hoping to give a color of excuse to his unfair treatment of Mrs. Reynolds, he published a long anonymous screed from some person who was ashamed of his occupation and name, which was made up wholly of mean and petty insinuations to the prejudice of Mrs. Reynolds. Feeling the shame of his conduct, Dr. Crowell, over his own editorial initials, in the last issue of the *Two Worlds*, says:

"In our last issue we published two reports of seances with Mrs. Reynolds. One of these was

favorable to the genuineness of the manifestations witnessed, and was signed by Prof. Henry Kiddle, Judge Cross, Dr. Newborough, and nineteen others. The other report was sent to us by a highly respectable gentleman of Brooklyn, personally known to us as an earnest, intelligent Spiritualist, whose impressions regarding the manifestations witnessed by him were unfavorable.

"In the present number of the *Two Worlds* will be found another report of a seance with the same medium, by Mr. F. D. James, Civil Engineer, of this city, with other communications relating to her mediumship.

"We have already given our opinion of Mrs. Reynolds, and of the manifestations occurring through her agency, and its repetition is not necessary. Our views of her, and of the manifestations, have in no respect changed, but nevertheless, it is the policy of the *Two Worlds* to permit and encourage full liberty to all intelligent, respectable Spiritualists, to express their views of mediums, or professed mediums, in its columns, even though these views may be diametrically opposed to our own."

And this, then, is to be the policy of the *Two Worlds*, to express opinions of mediums and professed mediums, and encourage the expression of opinions of mediums, without any reference to the facts which would render such opinions of any value whatever. What is the opinion of Dr. Eugene Crowell worth, as to the reality and genuineness, or otherwise, of spiritual manifestations produced by spirits through the mediumship of any medium, whose seances he has never attended, and about which he personally knows nothing? For months, Mrs. Reynolds has been giving her public seances in the city of New York, under the very eyes of Messrs. A. E. Newton and Eugene Crowell; and yet, neither of them have had the manhood and honesty to witness the phenomena that they undertake to pass an opinion about. If we were to assail the good name of a medium, or allow another to do it, through our paper, under similar circumstances, we would deserve the contempt of every respectable person. That people who act in this dishonest and dishonorable manner toward a lady medium, are Spiritualists, or the friends of Spiritualism, we deny, or that the paper they conduct is a Spiritual publication, in any meaning of that term. As well call the *Boston Globe*, *Boston Herald*, or the *Philadelphia Times*, Spiritual publications, as to call a paper so, that lends itself to the slandering of spiritual media, as an *avowed matter of policy*. It may bring a few shekels from the pockets of the time-serving enemies of truth; but in the long run, it will surely prove very bad policy. The time is not far away, when no paper that attacks and slanders thoroughly tested mediums will dare to call itself a Spiritual publication.

And now let us see what it is that "F. D. James C. E." could find to say to the prejudice of Mrs. Reynolds, and what it was that A. E. Newton and Eugene Crowell considered worthy a place in the *Two Worlds*, as expounding "Spiritualism in its higher phases." He sets out by reminding these men that they had promised to "comment" on the mediumship of Mrs. Reynolds, a promise that they were afraid to fulfill. He says:

"I see by the last number of the *Two Worlds*, that it is your intention in the next, 'to comment' on the mediumship of Mrs. Elsie Reynolds, whether favorably or unfavorably, there is room to speculate" (not much room), "but I feel assured not rashly.

"I have had some experience with this medium, not always to my satisfaction" (how could, spirits or mortals, satisfy some bipeds of the genus *fool*?) "I detected no fraud, but the *miscellaneous* was coarse and vulgar in the extreme." (No doubt to a Spiritualistic Miss Nancy like F. D. James C. E.) "One felt that the pandemonium she exhibited to us, must have had a very human source." (What a pity it is that none but human spirits can return and manifest their presence to the Spiritualistic Miss Nancy of the James C. E. order, but God has ordered it so and it can't be helped; even to accommodate them and the un-Arful Douglers of the *Two Worlds*. A few materialized devils would better suit them.)

"With adverse prepossessions almost as strong as actual knowledge, I saw her once more in a gentleman's house. In the midst of some most atrocious tomfoolery, and execrable singing, by no less a personage than Josephine Bonaparte, having a similar bearing and demeanor to that of Mrs. Reynolds, the infantile voice of a very young child made itself heard, and looking down, there stood a wonderful little elfin of some four years old, bidding the company good evening. On my asking her name, she told me 'Cobweb,' and gave as a reason for this singular appellation, that she had floated her few years along through the world, without the care of father or mother. Had she been baptized thus?" (Who but a natural born fool or Christian bigot would have asked that little spirit child that silly and out of place question?) "No," she replied. Did she know the old Calvinistic hymn about unregenerate children,

"For hell is crann'd with infants damned,
And not an hour of grace?"

Good God, tell us if you can, why you sent that poor blind bigoted Christian fool to shock the natural sensibilities of that little spirit child by asking her that devil inspired theological absurdity? What right have such moral monsters to curse returning spirit children with such hell conceived and promulgated Christian doctrines as that! Well might little "Cobweb" in truthful artlessness ask, "Oh, sir, do you really think poor little children go to hell? Were your parents baptized?" (This question the bigoted hypocrite does not pretend to have answered.) (He continued.) This sort of persiflage she kept up for ten minutes with infinite vivacity, and then approaching within a foot of me, that I might touch her and have a good view of her face, she suddenly disappeared. No human eyes ever looked upon more divinely formed features than those of this little child." (One would have supposed that

If there was any reason left in the man who could so testify, that he would be satisfied that Mrs. Reynolds was not the exhibitor of that elfin representative of pandemonium. But not so. Like the hog he returns to his wallow of distrust of everything that is true and not in accordance with the instincts of his poor stunted and enslaved mentality. He continues thus:

"Let us remember, in thinking this matter over, that the age of the child was certainly not more than four years, that she possessed wit and repartee unknown to so tender an age, that her face was not such as we ever see on mortal bodies 'being too divine for that)' and cannot be described without the appearance of exaggeration.

"Granting the existence of such a mortal," (why not an immortal?), "could she have been concealed under the clothes of the medium for more than two hours in a warm room?"

Who would ask such a question but a natural born idiot or a man whose mental and moral perceptions were so blunted as to be of no earthly use to him? This manifestly Christian bigot, who would if he could, prevent every human spirit from communicating with or manifesting themselves to mortals, is obliged to testify to facts that prove the story of Chester Hunter of Clyde, Ohio, about Mrs. Reynolds personating that little spirit child to be a malicious and groundless lie. Even prejudice, falsehood and malice, is obliged to acknowledge facts that prove Mrs. Reynolds to be an honest, as well as a most remarkable medium for spirit manifestations.

Another anonymous enemy of truth whom the *Two Worlds* endorses, seeks to injure Mrs. Reynolds after this manner:

"I have attended several of Mrs. Reynolds's so-called seances." (What would this fool have them called? We would suggest, as even more appropriate that they be called Mrs. Reynolds's fool killing entertainments. For no fool can stand them or escape a fool's death) "and could not overcome the feelings of disgust they created in me. Though always animated by the desire to correct myself if possible, and to do her justice, being myself an honest believer in spiritual manifestations, (does he mean such as 'O. I. Rye' and 'N. E. Rum' create?) and favorably inclined toward all mediums," (God, forgive the hypocrite!) "I could not succeed in changing my mind about her." (Mrs. Reynolds was very fortunate in that, for the good opinion of one such person would render any medium infamous.) "Whenever I came I found a congregation of professional mediums, or medium's husbands, medium's sons, and medium's friends, some of them personally known to me as such, and who kept up an almost uninterrupted clatter, to the annoyance of the few actual 'strangers' and truth seekers present, whom I noticed paying a fee."

We ask any honest or truthful person who has been at any number of Mrs. Reynolds's fool-killing entertainments, how much truth there is in that statement? We know personally that there is none, so far as it could apply to any one of scores of her public seances that we have attended. And such lying insinuations, as this the editor and publisher of the *Two Worlds* endorses as true and illustrative of "Spiritualism in its higher phases." That this person did not dare to give his name, shows that it was his purpose to misrepresent Mrs. Reynolds without being identified, and to prevent being branded publicly with the falsehood. Such people are beneath contempt. This endorser of the *Two Worlds* continues:

"These male and female admirers of Mrs. Reynolds, with their affected exclamations of surprise (why affected pray?) and their constant recognition of pretended spiritual forms," (why pretended forms?) "as well as the equally uninteresting conversations and vocal entertainments of what is called 'Little Elsie' or 'Mr. Gruff,' which seem also to be inseparably connected with Mrs. Reynolds's seances, are among the first things she ought to suppress if she desires to regain the lost public confidence."

And this is all that a skulking and hypocritical enemy of truth could allege against Mrs. Reynolds and her seances, although he attended several of them with the manifest purpose of finding something that he could use to her injury as a woman and a medium. This thing signs himself "Sunn Cuique," and is endorsed by Eugene Crowell as follows:

"We can vouch for the character and standing and intelligence of the writer of the above. In accordance with his desire we suppress his name, but we believe he would have no objections to our communicating it to any person who may wish to learn it. E. C."

This is "Spiritualism in its higher phases." A skulking coward writes a tissue of untruthful insinuations against a medium, to which he dare not append his name. Eugene Crowell, usurping the place he assigned to A. E. Newton, as editor of the *Two Worlds*, in order to give his paper the appearance of being Spiritualistic in its aims, publishes, and over his own initials endorses, the truthfulness and intelligence of his own correspondent. And these two spiritualistic "Uriah Heaps" are guilty of the dishonesty and bad faith of expressing the opinion that Mrs. Reynolds ought to suppress the control of her spirit band of attendants. Could these dishonest men more plainly admit that it is not manifestations of spirits through Mrs. Reynolds that they want? We cannot see how they could. Pretty Spiritualists are these canting hypocrites! When they would advise as grand and useful a medium as Mrs. Reynolds to suppress the spirits who alone can manifest the truth through her organism to mortals. Back—back—ye myrmidons of the Father of Lies; pollute not the name of Spiritualism with your professions of friendship for it. Spiritualism is not the black and horrible iniquity you are laboring to make it appear to be. The only blackness that is about it, is the hollow hypocrisy

that "prates about 'Spiritualism in its higher phases.'" Spiritualism in its highest phases, and only in its highest phases, and through no other channel, comes through the chosen mediums of the spirit founders and friends of Spiritualism. Of these, Mrs. Reynolds is among the foremost, and those who war upon her are the enemies of the truth that Spiritualism represents, however they may falsely profess friendship for it.

One Elsie Reynolds is worth more to the spirit workers for human emancipation than the *Two Worlds*, Eugene Crowell, and their correspondents, will ever become, though, overtaken by remorse, they should hereafter honestly atone for their past hypocrisy and treachery to the cause they profess to approve.

We would like to stop here, but justice demands that we should not. It will be remembered that last week we published at length the attack of an anonymous correspondent of the *Two Worlds* upon Mrs. Reynolds, in juxtaposition with the unsavory testimony of Prof. Kiddle, Judge Cross, and twenty others, in Mrs. Reynolds' behalf. This skulking assailant signed himself, "Spiritualist." Seeing the sorry plight in which he was placed, he tries to lessen his disgrace as follows. He says:

"It gave me great pleasure to read, in the last issue of the *Two Worlds*, an account of 'A Test Seance by Mrs. Elsie Reynolds,' signed by Henry Kiddle and other Spiritualists. The account seems to afford very substantial evidence of Mrs. Crindle-Reynolds' genuineness as a materializing medium, and placed along side of my own, which seemed to offer some evidence that she used frauds to confirm the theory, that she sometimes finds little occasion to practice fraud, and at other times the materializations show equally little proof of being spiritual in their origin." [What Spiritualists and the public want, are facts, and not theories, when truth is assailed, and those who represent it are slandered.] "The first sentence of Mr. Kiddle's account is a text in itself, for Spiritualists to ponder. 'The undersigned, several of them by particular invitation, attended a special test seance,' etc. Mrs. Crindle-Reynolds has an undoubted right to issue special invitations, and have special test seances, but those who have been to other of her seances and paid each their dollar and witnessed only a very unsatisfactory masquerade, and filled their minds with mingled disgust and distrust will not read Mr. Kiddle's account with entire equanimity. (How about that 'great pleasure it afforded you to read that very 'account of Mr. Kiddle's'?' You ought to have prudence enough to remember for a few minutes the falsehoods you utter. It looks very weak as well as very wicked to be so untruthful and imprudent.) 'If Mrs. Crindle-Reynolds test seances are only, even to those who are already believers or mediums, and not to the honest investigators, who have not had the good fortune to witness a little of the remarkable manifestations Mr. Kiddle and his friends have, they serve only the purpose of advertising her, whatever the intent.'

Here this convicted liar has had the assurance to seek to make it appear that men like Prof. Kiddle, Judge Cross, Dr. Newborough, and twenty other equally reputable intelligent and influential persons would lend themselves to testifying to that which was not true because some of them were invited by some one (not Mrs. Reynolds) to be present, at a seance that Mrs. Reynolds did not know was to be a test seance until the moment the circle was about to form. No one had mentioned such a thing to her nor did she think of giving such a seance until requested by some of those present to do so. But the most outrageous presumption is that this anonymous correspondent of the *Two Worlds* should be allowed to insinuate that Prof. Kiddle and his fellow witnesses were not honest investigators. It is of a piece with the hypocritical insolence of the pretension that the *Two Worlds* represents "Spiritualism in its higher phases." It will not be long before this kind of posturing will become too expensive a luxury, or we do not understand human nature. Mrs. Reynolds, sustained as she is by spirits and mortals may well say to all her journalistic slanderers, the *Banner*, *Journal*, *Two Worlds* and *Offering*:

"Let the galled jades wince
Our withers are unwrung."

"SPIRITUAL LAWS."

In the *Religio-Philosophical Journal* of January 28th, is the second paper of Mrs. Maria M. King, on the above subject. Mrs. King claims to have qualifications to elucidate and expound the teachings which the facts of Modern Spiritualism present. Those qualifications must be judged of by the success with which her imulations can stand the test of reasonable and respectful criticism. To that test we propose to subject some of her outgivings in the paper alluded to. Mrs. King says:

"The world of truths and principles upon which the human intellect directs its energies once it has found liberty to think, after finding freedom from bondage, is bewildering to the mental vision, like the broad light of noonday to one just emerging from darkness. The tendency is to grasp at too much at once, so failing to get at the right starting point of inquiry, from which alone true progress is possible. In the realm of spiritual laws and methods, this tendency has been particularly observable in this age. Nor is it strange, considering the materiality of the great mass of minds in all ages including the present, that in this science of spirit, crooked paths have been made to what truths have been discovered, taking into account the law that spiritual beings are spiritually discovered. Spirituality of the kind that is enlightenment to the intellect, creating susceptibility to mental stimulation, so opening the avenues of thought that reach into the causes of things, has been lacking in the formation of many of the systems of thought of the past and present. This want reveals itself in the shallow philosophy of most of the religious

schools and in the materialistic tendency of scientific thought, being also very noticeable in the theories put forth in many quarters as principles of the spiritual philosophy. Problems of deep import relating to spiritual things, have too often been given an interpretation as totally unwarranted by the facts of established science, human experience and genuine philosophy as any interpreter of nature given in the old religious records or creeds, the authorities of religious devotees of to-day. In the opinion of many devotees of Spiritualism, mediums alone are fully qualified to solve the questions relating thereto, whose dicta it would be presumptuous to dispute. Now with all due consideration for the high position mediumship holds among the legitimate means of advancing man's knowledge of truth, it is just to remark, that there are so many elements in the problem of mediumship, that the greatest caution is requisite when it is to be used as an interpreter of nature, a means of revealing things deep and momentous, hidden from the common understanding. The error above noticed lies in a misapprehension of the true scope of mental mediumship, the relative nature and powers of an inspired as compared to an uninspired intellect."

We have allowed Mrs. King to fully state her views and arguments, in order that the reader may judge whether our criticisms adverse to them are fair and well laid. The general import of the paragraph we have quoted is, that there is such a thing as mental mediumship in contradistinction to the spirit control of a physical mediumistic organism. On what facts she bases such a conclusion she has not deigned to tell us. Equally unsupported is her assumption that there are definable distinctions between the "nature and powers of an inspired, as compared to an uninspired intellect." We do not know whether Mrs. King regards her utterances in this instance as the result of the nature and power of an inspired intellect, or not; but if she does, it is certainly a very unprofitable kind of inspiration, for it settles nothing. Inspiration is confounded with mediumship by Mrs. King, or by the power influencing her utterances, an error that is without any facts to excuse, much less to warrant it. We may be influenced, more or less forcibly, to act by spirit influences external to our individuality, but unless we are under the psychological control of the influences thus prompting our individual efforts, our action and methods of accomplishing the end sought, will be our own and not those of the sympathetic spirit influences or intelligences that prompted the action. On the other hand, so far as our actions and methods of effort are controlled by psychological spirit power exerted upon us, whatever is done is not the work of inspiration, but the immediate action of spirit mind. To make our meaning clearly understood, we will appeal to well known facts. In what are called experiments in psychology, the operator places himself in what is termed rapport with his subject, which appears to be nothing more than the closest magnetic connection between them. His will over the subject is dependent entirely upon the active exercise of the will and intelligence of the latter. Unless he can, by sight, touch, or speech, indicate his thoughts to the subject, the operator cannot influence his actions in any degree. But if by sign, touch, or speech, he suggests to the mind of the subject any thought, that thought for the time takes possession of the subject, and he will act out his own mental conceptions of what it is proper or necessary for him to do. This is not mediumship in any of its mental phases. For innumerable are the cases where the development of the mediumistic condition of the subject has been reached, and the professional psychologist found himself without any influence whatever over the subject. These facts, even if not conclusive, go strongly to show that mediumship only begins where inspiration ceases, and that they are as different in their relations to individual claims to merit or obligations of responsibility as can possibly be.

Being in the closest magnetic or soul sympathy with his subject, the psychologizer acts or operates as the inspirer of the latter, and in that way, operates in very much the same capacity as do inspiring spirit influences. For instance, the operator has a score of persons in rapport with him at one time, and he suggests to them that they are in an art gallery; they all realize the idea that they are in an art gallery, but no two of them see anything alike, nor can the operator do anything that will give them the same conception that may be in his own mind. So, in suggesting anything to be done, no two of them will go about it in the same way; thus showing that while the operator inspires the thought or action, the thought or action will be that of the subject. There is not a doubt in the world that should a psychologist suggest to his subject the idea of murder as a necessity, the latter would execute the inspiration by such methods as his ingenuity would suggest. In the case of Graham, who aided, in the murder of Mr. Armstrong, of this city, he was at the time under the psychological influence of Benjamin Hunter, in whose interest that murderous act was committed. On the other hand, there is every reason to believe that Benjamin Hunter was himself inspired in a similar way, by malignant spirit inspirers, to commit that awful crime. It would have been equally, if not more reasonable to have pleaded insane irresponsibility on the part of Hunter and Graham in that instance, than to plead it in such a case of inspiration as that which led Guiteau to murder President Garfield. Indeed in the case of Guiteau we have a complete illustration of the point we are here making. He sought the inspiration to commit an

awful crime, and voluntarily pursued it until he enabled malignant spirits who were hostile to American institutions to become so bound to him in sympathy that they found means to suggest to his mind the murder of the President. The actions that culminated in that fearful peril to this nation were Guiteau's, and not to hold him criminally responsible for them would be a crime hardly less dangerous in its consequences. Men and women must be made sensible that they have no right to influence any person to do wrong of any kind, and equally no right to place themselves in the power of those who would so influence them. Murders by thousands have been committed under the inspiration of malignant spirits, but we have never heard of a case where murder ever resulted from the spirit control of any medium. By this we do not mean that mediums have not been injured and even deprived of life by ignorant or wicked spirits, but through no medium's hand has such a crime been committed while under spirit control, so far as we have learned. We might carry our facts further in support of our claim that inspiration is distinct from the mental control of the organisms of mediums by spirits. If we are right in asserting that distinction, then is Mrs. King radically wrong, and her reasoning based thereon equally at fault.

We are at a loss to know who or what Mrs. King means when she says: "In the opinion of many devotees of Spiritualism, mediums alone are fully qualified to solve the questions relating thereto, whose dicta it would be presumptuous to dispute." What is a devotee of Spiritualism? We know what a devotee of Mahomet, or Buddha, or Brahma, or Jesus is, but we cannot conceive what a "devotee of Spiritualism" is. Mrs. King would have shown some little deference for facts, and less penchant for groundless dogmatism, had she named one person who professes to be a Spiritualist, who can in any sense be called its devotee. We have never seen the person who regarded Spiritualism as an object of devotion. But especially have we never seen a person who, either as such a devotee, or in any other sense, regards mediums as qualified to explain any spiritual question as mediums; much less any one who would regard it presumptuous to question the dicta of mediums. Mrs. King certainly was not writing with any regard to facts, when she was making such worse than careless misstatements as the basis of her thesis. In order if possible, to get at what Mrs. King does mean, we would ask her to tell us what are the dicta of mediums? A medium, as we understand the term, is a person, whose physical organism is capable of being used by spirits, independent and often in spite of the will and purpose of the individual whose organism is thus controlled. While the organism of the medium is under the control of the natural indwelling spirit, all the utterances and acts of the mind or spirit are those of the natural possessor of that body. On the other hand if a mind or spirit naturally independent of the medium's organism takes possession of it, the utterances and acts that follow are those of the controlling spirit and not those of the medium. Not to clearly recognize this fact and keep it in view, is to do great injustice to mediums and to controlling spirits. This is exemplified by that phase of spiritual control where mediums are made to speak and write languages of which they understand not a word. The idea that educated, intelligent and elevated spirits cannot clearly express their thoughts through any but an educated, intelligent and refined medium we know is not the fact. What is needed and all that is needed is, a medium whose organism, whatever else the spirit to whom it naturally belongs may be, is such as to be at the perfect command of the controlling spirit. It did not require mind and cultivation, to enable the most advanced musical spirits, to control the organism of the poor blind ignorant boy, of tender years, to steal to that piano in his mistress's parlor and astonish those who heard him with those strains of immortal harmony that have rendered the fame of "Blind Tom" world wide. If Spiritualism is to be expounded or its laws established, there is but one way by which it can be usefully or successfully done; and that is by strictly following its phenomenal facts. All searching for its truths or its teachings outside of the facts that constitute it a subject of thought at all, is a waste of effort and time.

We have not the space to follow Mrs. King's disquisition further at this time; we will resume it in our next. We are really gratified that Mrs. King should have moved in this matter at this time, as there is a pressing need that the status and responsibilities of mortals and spirits towards each other should become clearly understood on both sides of the line that divides the two worlds. There is proportionately more ignorance upon the spirit side in relation to this point than there is on the mortal side, and the ignorance on the mortal side in relation to it is inexpressibly deplorable.

Sometimes when we view the magnitude of the work that must be done before Spiritualism will have accomplished its mission, and when we contemplate how scanty as yet is the number who are alive to a proper appreciation of it, our heart almost sinks within us. And then again, when we see the necessity to begin the mighty work that must be done before human freedom and happiness will be possible, we feel that the great want of Archimedes has been found in spirit communion with mortals, and that the fulcrum has been supplied on which to rest the lever of human

progress, and move, not only this mundane orb, but the whole universe as well.

A DEMAND THAT MUST BE COMPLIED WITH.

Some two years ago, Mr. James Hook, of Terre Haute, Ind., sent us an account of certain spirit performances which had taken place at the Pence Hall seances of Mrs. Anna Stewart, in that city, which account had been prepared by Judge Lawrence, of Ann Arbor, Michigan. So well satisfied were we that a wicked spirit fraud was being perpetrated through the remarkable mediumship of Mrs. Stewart, that, instead of refusing to publish the particulars concerning them, and there letting the matter rest, we resolved to give them full swing, in order to bring them up with a round turn that would settle up all such deception for the future. Accordingly, we published Judge Lawrence's account of their spirit transactions, and with scathing irony laid bare the plot in which they were engaged, to create prejudice against Mrs. Stewart, and render Spiritualists and Spiritualism as absurd as possible, in the public sight. We well knew we would make enemies of many persons whose good opinion and friendship we would have been glad to have retained. In this we were not disappointed, for from many quarters we received nothing but bitter denunciation and personal abuse, for daring to call in question the integrity of the masquerading spirits whose untruthfulness and dishonesty we had made so plain.

Among the deceptions practiced by spirits purporting to be Jesus, Mary his Mother, St. Peter, and other mythical persons, was the giving of what they alleged were their spirit photographs. Of such extraordinary importance were those photograph negatives regarded by those to whom they had been given, that they had a large number of copies of them made, and sent all over the country. Some of these photographs came into the possession of Dr. J. Rodes Buchanan and Charles R. Miller, Esq., who had them psychometrized by numerous mediumistic sensitives, with the supposed result of an invariable and unmistakable identification of the spiritual nature and individuality of the originals from which they purported to have been taken. When Mr. Miller started his *Psychometric Circular*, he published, as proof positive of the reliability of psychometry, sundry psychometric readings of the photographs purporting to be copies from the negatives of Jesus, Mary, and Peter. Up to that time we had never seen any of these supposed spirit pictures. Very shortly thereafter, a friend gave us a picture, which he had purchased at Terre Haute, as a spirit picture of Jesus, which was manifestly a photographic copy of a line engraving of the head and bust of "Jesus." But a few days later, another friend showed us a picture purporting to be a photograph of the "Virgin Mother Mary." This was so clearly the copy of a stone statue of a young girl, that we felt warranted in assuming it was so, and hence we criticized the foolish conduct of Dr. Buchanan and Mr. Miller in allowing themselves to be humbugged, as they appeared to be, and for seeking to humbug others in the interest of a set of dishonest and untruthful spirits.

Again we were compelled to make many enemies among those who, we felt, ought to be our friends. Our faith in psychometry was entirely upset, in as much as, we were convinced that such fine psychometers as Mrs. Decker and Mrs. Gridley, had so signally failed in unearthing the fraud, in the propagation of which they were being used by the same spirit deceivers who had produced the spurious pictures. Dr. Buchanan and Mr. Miller adhered to the delusion under which they had been laboring and tried, through the *Psychometric Circular*, to break the force of our criticisms.

Subsequent circumstances, which we have from time to time published in detail, enabled us to find the true character of the "Jesus" and "Mary" pictures; the one being a copy of the head and bust of the common representation of Jesus and the woman of Samaria at the well; and the other a copy of the statue of Burn's Highland Mary. This, we are at last enabled to demonstrate, even to the psychologized comprehension of Judge Lawrence, Dr. Buchanan, Charles R. Miller, A. L. Hatch, Robert Hare, and all others who have been deluded into believing that a picture of the "Virgin Mother" had been obtained at Terre Haute. We are indebted to one of our lady readers for the following conclusive facts concerning the fraudulent character of the "Mary" picture. In a letter to us she says:

"PHILADELPHIA, Jan. 25th, 1882.

"MR. ROBERTS:—You will find a very fine steel engraving of 'Highland Mary' a facsimile of which the spirits palmed off, through Mrs. Stewart's mediumship, as the Virgin Mother (so-called) of Jesus, in the Mercantile Library in this city. Give one of the attendants the following directions and he will bring you the volume containing it: Lock Case, Class 5, No. 2096, 'The National Gallery,' Vol. 3.

"This work in three volumes comprises the pictures known as the Vernon Collection, in the British National Gallery, and a selection from the works of modern sculptors. It is edited by S. C. Hall, F. S. A., and published by Virtue & Co., the well known art publishing house. Look in the index of Sculptures and you will find 'No. 5, Highland Mary from a statue by B. E. Spence.' Turning to the number indicated, you will see an exquisite mezzotint engraving which is the original of the Pence Hall 'Virgin.' It was probably from the publication of Messrs. Virtue & Co., that the copy upon the glass panel of the steamboat

was made, as our artists draw largely from English sources for decorative purposes.

"From the article accompanying the engraving, I extract the following explanation of it. 'In Dr. Currie's 'Life of Burns,' the incident is related which Mr. Spence has made the subject of his figure. He says that 'on one occasion the two lovers met in a secluded spot near the banks of the Ayre, one standing on each side of a small brook, in which they laved their hands, and holding a Bible between them, they swore to be faithful to each other. The Bible was given to Mary by Burns and is still carefully preserved. The meeting took place on the eve of Burns' quitting the neighborhood for a time. The sculptor's object has been to represent Mary in an attitude of subdued grief, musing on his departure, and lamenting the absence of one whom she did not live to meet again.'

One cannot help appreciating the fine humor of the Spirits in giving us a picture holding in her hand an English Bible of King James's Translation. The fun would have been intensified if they could have procured for her the 'Revised New Testament.'

Yours,

S. S. W.

Following the directions of our kind and fair correspondent, to whom we feel deeply indebted, we found not only the original of the Pence Hall picture of "Mary the Mother of Jesus," but found, on comparing the Judge Lawrence photograph with it, what we had never before observed in the photograph, to wit; that the mantle which covers the head and descends to the ground is a fringed tartan plaid of the Clan McGregor, the plaid stripes being plainly visible on close observation, as also the fringed border. But in order that no possible question may remain as to the identity of the nature of that picture, at the feet is indistinctly shown the emblems of Scotland, a "rough bur-thistle." This thistle and the pedestal on which the figure stands, are designally left indistinct by the spirit cheats so as not to betray the deception they were practicing.

We have now fulfilled our promise made two years and a half ago, that we would prove that picture to be a vile spirit fraud beyond all possibility of dispute or question. The picture itself shows what it is, and no amount of spirit lying or mortal credulity can make it appear to be anything else than a gross spirit fraud. All that lying about the "Virgin Mary" standing on a tambourine, has been worse than thrown away, for it fastens upon all the spirits who have repeated that lie, their common guilt and shame. The "Witch of Endor" will now know whether our opposition to the spirit villainy of herself and complices is likely to end soon, as she predicted.

We ask Judge Lawrence, Dr. Buchanan, Mr. Miller, Mr. Hatch, Mr. Hare, and all who have censured us for our denunciation of these untruthful and deceiving spirits, to either disprove or verify the facts we have laid before the public; and if they find them to be as we have stated, we demand of them, as honest men, and as truthful men, and as right-loving men, that they will publicly acknowledge the deception that has been practiced by these spirits, and the delusion under which they have been led to help their spirit deceivers to mislead and deceive others. This they must do, or their claims to the respect and confidence of the friends of Spiritualism must end. Toe the mark, gentlemen, or back down.

Had it not been for all that absurd lying about the tambourine, these spirits might have pleaded that they only meant to practice a harmless joke. In choosing the subject for their deception, they did indeed choose as read a "Virgin Mary" as the "Virgin Mother of Jesus." The one never had any other existence than in the imagination of the sculptor, B. E. Spence; while the latter had no other existence than in the imagination of ancient mystics.

We ask Messrs. Pence, Hook and Conner, in justice to Mrs. Stewart, to her friends, to Spiritualists generally, and to the cause of Spiritualism, that they will confront these spirit cheats with the proofs of their untruthfulness and dishonesty; and thus put an end to one of the boldest and most successful spirit attempts to supplant truth with falsehood that was ever projected by the spirit enemies of truth. If they will not do this, they cannot escape from the consequence of a guilty participation in a proven fraud. Those spirits must go to where they came from until they can learn to come back to earth to promote truth and not falsehood.

CINCINNATI, January 18th, 1882.

Editor of Mind and Matter:

Mr. Hall and myself wish to say with other of our friends in this city, that we consider Mr. Ackerley the most convincing physical medium that has ever visited our city. The light being one of the conditions, speaks well for him. People want to see as well as hear. We do cheerfully recommend him to those persons who desire his phase of mediumship. Surely he cannot deceive the people when eyes and ears are both open. I am glad to say these few words, for I am a friend to physical manifestations, and I will not fail to give encouragement to those who I think deserve it, as most assuredly our young medium does. The world has not advanced far enough yet to dispense with the ground work of all the blessed progress we this day have.

ANNE C. RALL.

Special Notice.

By arrangement with Mr. Alfred James, he will give a public seance for spirit communications and spirit answers to questions of general interest, every Tuesday and Friday evenings at eight o'clock, until further notice, at his residence, No. 439 Carpenter street; the result to be taken down for publication weekly in MIND AND MATTER. A collection will be taken at each seance, for the benefit of the medium. The public are respectfully invited.

Dr. J. Matthew Shea's Liberal Offer.

Bro. Roberts:—If you will say to the public that any one who will subscribe through me for **MIND AND MATTER** for one year, I will give them one private sitting and one ticket to my Materializing Seances; this to hold good until further notice.

JOSEPH MATTHEW SHEA, M. D.,
87 West Madison St., Chicago, Ill.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of **MIND AND MATTER**, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive **MIND AND MATTER** for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. DOBSON.

An Extraordinary Offer of Dr. A. B. Dobson.

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DAYBREAK.

BY J. REGINALD OWEN.

Tired of the orthodox twaddle, the platitudinous prating of sin,
Out of the church door I hurried, ashamed I had ever been in.
Oh! it was cold,—it was dark,—I had wandered far into the
night.

Better, I thought, the cold Truth, than a fiction of comfort
and light.
Darker the night grew, and colder, the further I wandered
along;
Fearful, and doubting, I halted,—the path—was it the right
or the wrong?

Coldly the stars looked upon me, pitiless, silent, and far,
Oh! that I knew, like the sailor, my way thro' the night by
a star.

Sitting me down by the roadside, helpless, dejected, and sad:
Blank resolution before me! 'twas torturing driving me mad!
Wistfully, anxiously peering thro' the black darkness away,
Far on the eastern horizon, I saw the first glimmer of day.

Up rose the sun in its glory, diffusing its beauty around,
Fear disappeared as by magic, like night mists from over
the ground.

Up rose the lark from its slumber, and poured forth a melody
long,—
I, too, had sung in my youth; but the soul was gone out of
my song.

Deeply I pondered, and pondered, and thought of the days
of my youth.
What of the dreams I had dreamt, and my fanciful pictures
of truth,
Where were the guardian angels, the spirits that hovered
about?

Ah! it was poetical fancy and reason had put them to rout.
Silently—softly—a something was taken from over my eyes,
Earth wore a different hue, and I gazed in the mostest sur-
prise.

Spirits were mingled with men, and were taking a part in
the strife.
Ah! it was clear to me then, and I knew the full meaning
of life!

Near me a bright group of mortals, with spirits were holding
clasp;
Clasped were their hands as in friendship, each bosom with
— joy was elate.
Oh! it was grand! it was holy! the thought that united
them there.

Warmly my soul was responsive, and joined in the patriot
prayer.
"Was it a vision?" you ask me, ah! no, 'twas the veriest
Truth.

All that I dreamt in my childhood, and all that I fancied in
youth,
Were but reflection from Heaven, from loved ones forgotten
so long.

Now I rejoice me arising, for the soul has come back to my
song.
Philadelphia, January, 1882.

FROM OUR WESTERN CORRESPONDENT.

SAN FRANCISCO, Jan. 16, 1882.

Having heard much of Mrs. Souther's mediumship for materialization we attended one of her seances on the evening of January 10th last, and found her a channel through which the denizens of the spirit world are presenting themselves in materialized forms and with wonderful power and perfection.

In our long and abundant experience, we have met with no manifestations of this phase superior in power and completeness, and in some respects have seen nothing to equal them. We do not deem it expedient to enter into preliminaries, as to the arrangements of the seance, or test conditions, etc., and will only mention such details briefly, in connection with the special or individual manifestations that we may describe, as took place on this occasion.

The medium reclined on a lounge about four feet back from the curtain, inside the room used for a cabinet. The audience sat in the adjoining room; the two being connected by folding doors, a curtain hung between, thus forming the cabinet. In a very few seconds after the medium passed behind the curtain, a form clad in garments of snowy whiteness passed between the curtains and stood before us. Within two minutes two forms passed out of the cabinet, one of them around the entire circle, bidding each one good evening, and shaking hands; while the other stood outside the cabinet, conversing with those sitting nearest to the same. These forms came out with unusual strength and without hesitation.

The next manifestation I wish to call attention to, was as follows: Our friend, Mrs. Sleeper, was called to the cabinet by her spirit daughter, and as they stood there clasped in fond embrace, conversing meanwhile in full view and with a good light, another lady was called up to meet her spirit daughters. These mothers, with their spirit children just returned from their "home over there," remained in full view for about five minutes, each conversing with the other. While we contemplated the scene, and beheld the dear departed as they came enveloped in garments that would even exceed the snow in pure whiteness, it seemed as if the veil of separation between the two worlds had for the time been swept aside, and angel visitors passed to and fro through the open gates, to meet their friends below. To those who think this impossible, and ask can these things be, we will simply reply: Can a mother be deceived as to the identity of her child? (Mrs. S. informs us she has met her spirit daughter several times before, and with full recognition.)

The manifestation of Dr. Morris, one of the medium's spirit band, with whom the writer clasped hands, was one of great strength and perfection. He presented himself at the opening of the curtain, and took the hand of nearly all of the audience. The appearance also of John King was very marked, and was recognized by us, having seen him some years since with the Holmes' mediums; his face being a marked one, would be readily recognized, having once seen him. He has long been engaged and identified with this important and convincing phase of manifestation between the mortal and spirit worlds.

Not less than thirty forms presented themselves. About half of them came out side of the cabinet, and several passed entirely round the room. In one case, two perfectly materialized forms came out together and passed entirely around the circle, clasped hands with each one of the audience, at the same time making some kind remark to each. While this occurred the light was very good. Star Eye and Lottie Clifford were the two spirit friends that gave this manifestation.

In the course of the seance, Grandma Miller (as she is familiarly called), and who seems to have the general arrangement and direction of things on the spirit side, requested that the paper shade be removed, and the light turned up to its fullest capacity, and the curtains be moved aside; after which all were invited to view the inside of the room used for a cabinet. The medium was found reclining upon a lounge in a deep trance. The spirit known by the name of Lottie Clifford stood near the head of the medium, in full view, robed in white; the form was full and beautiful. The old lady (Miller) was on the back side

of the lounge talking, while the audience were reviewing the scene. The object of this manifestation was to show us the medium in a state of deep trance, and two spirit forms materialized in the cabinet at the same time. All the light that was needed for a full and perfect view was afforded. The superficial investigator and would-be critic may say this is all very well as far as it goes, but is not evidence of facts, which bars out the use of accomplices and confederates! That part of the audience is yet to come, which will settle this point as to the theory of accomplices, masks, tarleton, and other paraphernalia, etc.

We wish now to call especial attention to the following: After Star Eye, as she is called, passed round the circle, as above stated, she was requested to dematerialize in view of the audience before returning within the cabinet. Accordingly she took her position about three feet from the front of the curtain, and brought the lace drapery which was worn loosely about her like a large lace shawl over her head and shoulders. After which, the form stood for a few seconds motionless as a monument before us, possessing a peculiar whiteness such as no human language can describe, and with all the light that could be desired, when it began to diminish in size in equal proportions from all points towards the carpet, which was of dark color. The form became smaller in diameter just in proportion as it reduced in height. In a word, it gradually diminished in size and height proportionately, and the drapery gravitated noiselessly to the floor. Finally, all that could be seen of the full and perfect form as it stood before us, and into whose face we had looked but a half minute before, was a small white fragment which, to look at, seemed like a fleecy cloud about the size of one's hand. At last this also disappeared, and no part or particle of the drapery or form that had so recently stood in our midst, was visible.

In about ten seconds after the last of the form was seen, a spot of light appeared on the carpet at the point where the curtain opened. It continued to increase in size for a few seconds, when Star Eye, with a very quick movement, darted from the cabinet fully materialized, and stood out in the audience room for a few moments, in full view of all, and again tangibly formed as before the dematerialization took place. Thus, it will be seen, this all occurred in the space of thirty seconds. By this description, it will also be seen that the spirit dematerialized outside of the cabinet, at a distance of three feet into the room from the curtain, where the seance was held.

It seems entirely proper to ask, if, in the judgment of those who may read this statement, any number of confederates or accomplices could cause, by any means known within the sphere of mechanism, or any other means, a human form, the tangibility of which had been proved to the senses of the twenty or more persons present, to gradually diminish in its proportions as described, until the last particle of the same melted out of sight. The spirit with materialized form stood there a short time before, not seen by one person only, but by twenty, free and clear from any surrounding objects.

Now, no trace could be found; the carpet was all that could be seen at the spot where the form had dematerialized. As to the question, can any of these fraud hunters or medium testers inform the public how a mortal with a physical body could be made to melt away out of sight under the conditions described, or can any of these so-called investigators who have so much to say about fraud and deception, explain how and why the above described class of phenomena can be produced by mortal means, and thus be a deception. If not, would it not be more logical and consistent to study and analyze the object lessons presented to us on every hand by the spirit world, at the expense of great effort and mental outlay, instead of giving voice to the feelings of bigotry and opposition, in the nature of which there is no method for good, or consistency; and realize for once that facts are stubborn things, and that words hurled against them are of no account, and are simply harmless in their effect.

In this matter of dematerialization as herein set forth, we have no use for test conditions, for the very process as described in itself demonstrates a fact to which nothing could be added by way of test conditions, that we might employ. In establishing the fact of the occurrence of this last phase of the phenomena, the accomplishment of all of the other less difficult specimens that occurred on this occasion, comes easy, and renders unnecessary any human confederates, mechanical figures or appearances. That it requires the assistance and aid of many individuals who have passed to spirit life, as well as a comprehensive knowledge of the laws of chemistry, also of the laws pertaining to the control of matter, to aid in materialization, no one will deny who has given the subject careful study and gained knowledge through experience.

To consider for a moment at this point as to what are the uses of what is called materialization may not be unprofitable. Many short sighted and superficial minds suppose that its end and aim is simply to gratify a morbid tendency for sight seeing. In fact only a small minority among so-called Spiritualists at the present time seem to understand the nature or uses of materialization. It is a fact which has become well known and fully demonstrated that our personal friends as well as the inhabitants of the spirit world generally are around about us, in our homes, and in our places of business, as well as in our journeyings, etc.

The few whose spiritual or inner sight is unfolded see and confer with them. This occurs without materialization, because the clairvoyant sight perceives the spirit form in its normal conditions in spirit life, but in order that the inhabitants of the spheres beyond may demonstrate their presence to our physical senses they are compelled to present themselves in a condition to be recognized by those senses, hence they are obliged to use the only means at their command, to accomplish the object, viz., materialization; a possibility which has rested in the lap of time waiting for conditions that would make its advent possible. The opportunity presented by these conditions has been gladly accepted by the wise and good of the spirit world, in order to bring to us positive proof of a continued existence, and life and immortality to light. This truth is plain and simple when understood as are all important truths. But coming as it does through so tangible a form as materialization, it seems to be Spiritualism all too much in earnest for the time serving natures of most of those calling themselves Spiritualists to-day, hence this opposition to the same. The majority seem to prefer to keep Spiritualism within the realm of theory and imagination or

speculation, rather than give it liberty within the domain of facts.

This has been the stupendous error of the religious teachings of the church in the ages past. Has not the time come to "let the dead past bury its dead," and that humanity should follow the electric light of the eternal now, the effulgent rays of which all may see, who will allow the scales of ignorance to fall from their spiritual eyes? We have only described a part of the phenomena which occurred at Mrs. Souther's seance, though enough to serve our purpose, which is to show that the good work is steadily advancing, and every day with greater strength and perfection, notwithstanding the bitter opposition that is brought to bear against it.

Mrs. Souther is at present one of the most promising channels for this phase of phenomena. Through her mediumship the gates are not only ajar but at times seem to swing wide open to allow the dear departed to come in a condition to be recognized by the material human senses. Every one present acknowledged the recognition of spirit friends at this seance, the writer not excepted. The seance was a private one and all present were quite familiar with this kind of phenomena, consequently the circle was very harmonious, and shows what can be done with proper conditions. The writer saw but one cause for regret and that was the presence of the emissaries of the church, particularly those of the Roman Catholic church. At this seance a spirit form appeared at the curtain opening arrayed in his priestly robes, calling himself Bishop Spaulding, formerly of Baltimore; also a sister of charity with a black cross upon the breast of her dress. Wherever these manifestations of spirits representing the church element appear, they show the trail of the enemy, and so many times has this been demonstrated, that we mark it as a sure indication of breakers ahead. Those having the management of such seances in both worlds should look well to it that such enemies are ruled out, not because they belong to the church, but because they are enemies and are proving and demonstrating this fact at every possible point.

The writer had an interview with spirit Dr. Benjamin Franklin, on January 9th last, through an old and most reliable medium. Among other things he made the following statements: "He said at the present time there is a crisis in the great struggle between truth and error, the determined opposition to materialization comes under the head of this crisis, or is an important factor in it, and the power to turn the tide of battle for the right rested upon a few, also the vicar of truth in the past have been gained by the minority, therefore much depends on the few who have received the light, and understand the nature and value of the success of the present contest to the world. If it fail for the time and the angel of truth is forced back on the one hand by the ignorance of mankind, and on the other by the cohorts of darkness, the mantle of spiritual night would envelop the world, and the darkness of error which might require centuries to dissipate would rest upon us."

This contest and crisis is alluded to by utterances from the spirit world, through various mediums from day to day. The spirit enemies of truth also acknowledge the fact of the contest, and threaten all who oppose them in their infamous course. Their watchword is, war upon the mediumistic channels, and all who would aid and uphold them. To crush them and thus destroy, is their deep and malicious purpose. This state of things is not confined to the present century, or to this particular time. Truth and error have been engaged in fierce combat in the eternal past, and through the unfoldment made by this contest, has the human mind been able to discern the truth and reject error. Through all this vast and stupendous struggle, there have been trial times, when a crisis would present itself and the mind in its human weakness fall back in despair, all seeming to be lost. But as the contest has waged on, and is still progressing in favor of truth and right, we are encouraged to hope on and believe that "as round and round we run, Truth shall come uppermost and justice shall be done."

A Voice From North Hannibal, N. Y.

Oswego, N. Y., Jan. 23, 1882.

Editor of Mind and Matter:

A friend writes me: "I have received several copies of MIND AND MATTER from you, and I am very thankful for the same. I am taking the Banner of Light, but when my subscription expires, I shall drop it and subscribe for MIND AND MATTER, as it is an exponent of my mind and views."

Since the paper called the Two Worlds started, there is a disposition manifest on the part of Colby to form a coalition, and sustain a system of favoritism towards a certain class or clique, that is inimical to the greatest and most useful part of the glorious cause of Spiritualism—that is, the phenomenal part. You know there is a disposition on the part of some, to squelch or stamp out mediumship, especially materializing mediums. A. J. Davis says: "Materializations are demoralizing." S. B. Britton disputes the tangibility of materializations. He says: "If your hand will not pass through a materialized form, as it would through a cloud of steam, there is fraud." And this man is the one set apart to educate the people in Spiritualism and its phenomena; the Editor-at-Large, the Secular Press Bureau, or the Christian Alliance; a man who has shown his entire ignorance of materialization.

The head of the Bureau of Secular Correspondence is supposed to know all about spiritual phenomena, and is authorized to speak for a class called Christian Spiritualists—a class who have not yet shed the cloak of Modern Christianity. They are egotistical, proud, and intolerant; and appear to know very little in relation to Spiritualism and its manifestations, and seem unprepared to receive the teachings from the spirit world. They are of the Church, and belong to it; and it would be a blessing to humanity and the angel world, if they went back into the church, where they could nurse their pet theories and worship their imaginary god. Then they would not be a hindrance or obstruction to the workers from spirit life. Then the angel world would be free to do their own work, and from spirit life bring light and knowledge to those in earth life.

These pious ones are ashamed of mediums, as a class, because they are poor and uneducated. They overlook or ignore the great fact that the class of society from which mediumship is developed, is the class adapted by nature, on account of their living more in accordance with the laws and principles of nature. Therefore they possess more of the essential or necessary elements required for the spirits to act upon and utilize, in

their various manifestations; and just as long as this spirit of antagonism exists against materializing phenomena, and mediums are foolish enough to submit to tests, as required of them by their enemies, just so long they may expect to be abused, slandered, and maltreated. I hope that all materializing mediums will soon form a determination not to admit any to their seances only such as their guides approve. Those who require tests to convince them, will not be convinced with the tests; besides they are damaging, to conditions and manifestations, and are dangerous subjects in any seance.

The Clyde affair was a scandalous outrage on an honest and worthy medium, and there is not a doubt in my mind but the whole transaction was concocted and got up by that unprincipled gang on purpose to ruin the reputation of Mrs. Reynolds. I should think the conspirators and A. B. French would feel rather cheap by this time, after hearing from so many different sources, especially the account given by T. R. Hazard. Both parties have lost confidence in Wetherbee, and Colby & Co. have lost much prestige. I would like to know what T. R. Hazard thinks of the whole batch.

There is one thing certain, the mediums have a staunch friend in MIND AND MATTER, capable of dealing heavy blows in their defence. All slanderers and defamers of mediums will do well to stand from under the sledge hammer blows of this champion of the instruments used by the angels to enlighten and convince poor ignorant suffering humanity of the continued life beyond the grave. I think mediums as a general thing appreciate the friendly services of that paper, as they surely should; and I hope all mediums, Spiritualists, and liberal-minded men and women, who desire light and knowledge from spirit life, and a free and unobstructed channel from spirit spheres to our earth, will subscribe for MIND AND MATTER, and thus encourage the editor and hosts from spirit life that are identified with its interests, and many that have left their homes in spirit life to mingle again in earthly conditions for man's benefit and enlightenment, they have come to stay with us.

J. B. FAYETTE.

A Proposition From Benjamin Fisher.

RICHMOND, Ind., Jan. 16th, 1882.

Editor of Mind and Matter:

DEAR FRIEND:—The manner in which I am directed by my guides, since my return from Cincinnati, is simply surprising to me. On my way home I had no other intention than to go to work on the farm and make up lost time, but instead have been busily engaged in following the directions of my guides; have written considerable, talked much and treated a few patients; but circumstances are such that I cannot take anything from the proceeds of my last year's labor on the farm, and therefore must depend entirely upon the proceeds of my work in spiritual fields for sustenance. As my mediumistic capacity is not known to the public, the proceeds are light. Yet I have suffered less since I returned from Cincinnati than formerly when engaged in such work. My former experience has been with a preponderance of misery, but now it is the reverse. I am directed to make this proposition to the public:

I will go as directed by my guides, or with their advice, and do that which they give me to do, with voice, pen or hand, in treating the sick, providing the parties desiring my services will pay travelling expenses and board bills; and there shall be no admittance fee to any meeting, at which I serve under direction, or control of my guides; I receiving that only which is willingly and cheerfully given after services are performed.

The above proposal is as nearly correct as I can make it at present. Any society or person desiring my presence, may address me on the subject, and I will do all I can for them.

Respectfully, BENJAMIN FISHER.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels; Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid.

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Alfred James' Relief Fund.

In response to our appeal in behalf of Alfred James, we take pleasure in acknowledging that we have received the following amounts from the respective contributors:

Previously acknowledged	\$166 58
Leon P. M. Petit, New Orleans, La.,	1 00
Mary S. Lloyd, Waterford, N. Y.,	2 00